

(Entered at the Post-Office, Cincinnati, Ohio, as Second-Class Matter.)

THE BETTER WAY.

ISSUED EVERY SATURDAY.
THE WAY PUBLISHING CO., Proprietors.
8. W. Cor. of Plum and McFarland Sts.
CINCINNATI, O.
M. G. YOUNG, President.
J. H. WRIGHT, Treasurer.
C. C. STOWELL, Secretary.

CINCINNATI - - - - JUNE 28, 1890

CONTENTS:

FIRST PAGE—Lecture by J. Clegg Wright Before the New York Spiritual Society;
SECOND PAGE—Persistence of Old Religious Beliefs, by Hanson Tuttle; What Constitutes a Spiritualist, A. E. Stanley; Co-operation, A. H. Nicholas; Letters to a Clergyman, Moses Hull; Union Labor National Platform, Bristol;
THIRD PAGE—Theistic Cogitations, J. W. Webster; The Hindu Will, Messer; Comments on the Spirit-Matter Question, by C. H. Murray; Is Spirit Matter? The Invisible World, Adva.
FOURTH PAGE—Editorials: On Education; Are Spirits Money Makers; A R. Pittman in History; Mail Wagon's Right of Way; The Silver Question; A Criminal Law; A New Trick; How to Pay the Bonded Debt; Ice vs. Spirits; To Correspondents; The Louisiana Lottery; Conscience; Minor Editorials; Briefs, Personal and Local; Etc.
FIFTH PAGE—Correspondence; Ads.
SIXTH PAGE—Ladies Department: Secret Thoughts, poem; Ella Wheeler Wilcox; Nationalism, by S. L. McCracken; Shun In Society, Alice Kinney; Love One Another, Jane D. Churchill; Brains Women; Beauty—How to Attain It; Naphthalene; Meetings; Advertisements;
SEVENTH PAGE—Youth's Department: Peter, Pumpkin Eater, poem; The Gulf Stream—Through the Crucible, chapter X. Nat. Adva.; poem; Grand Rapids, Mich.; Adva.
EIGHTH PAGE—The Evolution of Government, D. C. Chaffee; Called or Professed, G. W. Kates; Modern Spiritualism; From the Author of "Enna's Legacy"; Double Stars; The Voice of Nature; Dr. Dobson; Pungent Paragraphs: Movements of Mediums; Adva.

THE ROSTRUM.

Specially Reported for The Better Way.

HUMAN EXPERIENCE.

The Lights and Shadows, the Joys and Sorrows, of What Goes to Make Up Life?—Why is it as it is?

Abstract of a Lecture Delivered by J. Clegg Wright before the First Society of Spiritualists of New York, Sunday Morning, May 18, 1890.

In presenting a picture of human life and experience the painter has to put in many colors. There are mountain peaks, there are the flickering stars, the blue sky and the meandering flood; the song of birds and the happy spring-time, the shadows of night and the icy winds of winter. The earth presents a picture of experimental processes, the greatest, the grandest, the most beautiful and the most tragic. The tender susceptibilities of an awakening consciousness at once start the records of experience. When the transcendental ego comes into relation with ovarian life it develops experience. The actions of the external upon the soul, the varied actions of the world upon the mind, the ups and downs, the joys and sorrows, the triumphs, the defeats, the glories, the shame, enter their records in experiences. And these experiences, when they fall into the planes which lie in the advance of consciousness, they breathe into the soul a harmony.

These experiences are as varied as the qualities of the mind itself. First, we have sensational experience. The artist could never depict the eye of love if he had not felt the flame; the actor cannot delineate the qualities of jealousy who has not been jealous. Man in his sentimental nature is a wonderful creature, and the sentiments come into relationship with life and they are as faculties of the mind—non-thinking faculties. The sentiment of love, benevolence, aspiration, wonder, hope, caution, all these beautiful sentiments are not thought creating sentiments, they have little to do in the work of reason. But they act as attributes of consciousness, and the sentiment is a soul wind which blows—and always blows in the same direction. When a man with the rigidity of iron will stick to an intellectual conviction it is a persistency of the moral temperament. When a man will do wrong when he knows the path of right it is due to the weakness of the moral persistency. The sticking plaster of justice is sometimes very weak in the mind of the judge and governor. This sentiment makes a bad governor or a bad judge.

The standard of sentiment is the basis upon which the process of individual life is founded. Love is the first and the greatest sentiment. It involves the regularity and harmony of the persistency and perpetuation of the race, and the cultivation of love is as necessary as the cultivation of the perceptive faculties. The study of the quality of love is as necessary as the study of the quality of a ward politician. It is as necessary for you to analyze yourself in the nature of your love as it is to find out the quality of your intellectual genius or aspiration. Present modes of education do little in regard to the cultivation of modes of love. This love element is the greatest and the highest, it shines out in the greatest perfection in the most cultured, spiritual mind. It is the recognition of the field of mental, aspirational and sensational harmony; and as a sentiment it beautifies the perceptions, the aspirations of reason, and it fills the field of imagination with glory. It stimulates hope; it is the basis of developing life.

These sentimental experiences enlarge the capacities of the sentiment, and the capacities of the sentiment being instinctive, that is to say, not improving by reason, but by processes of evolution. These sentiments being so immediately identified with the transcendental self, it becomes a matter of supreme importance to the welfare of human life and progress that the nature of what is called love should be better understood. Mere moral approbation, intellectual appreciativeness or magnetic law may come into the experience, but cannot persist. There must be an educational adaptiveness, intellect and habit must control the experiences of sentiment. One of the greatest studies that is still unknown is the temperament study, the recognition of the favorable activities of orders of magnetic action. There are not two persons in this audience magnetically constituted alike. In some the magnetic wave is long, in another it is short, in some angular, in some round and full. We have arterial expression, we have force without the arterial expression, we have the glow of the undefined emotional sentiment combined with imagination and the intellectual faculties, and we have the love element with the rotund magnetism, giving passion. All these modes in which the sentiment blows upon the consciousness should be understood, and will in due time.

Great are experiences, adverse and favorable, which lie in the consciousness from the activity of sentiment. The incapability and the reaching is in environment, and this incapability adds capability. Incapability is the cause of capability growing out of incapability. Chaos, or what seems to be disorder, is the cause of order, or the occasion of order coming, so that in the elements of transcendentalism in the experiences of mankind we have the rising forces which lead to the development of growth. The joy which rises from the contemplation of harmonious states, that joy of taste which you feel in the contemplation of an ideal, that internal and external sympathy which the soul feels in a state of joy is the soul breathing with another soul in the harmonious touch of magnetic life.

There is ever the struggle, but if this state was persistent, if there was a continuous harmony, a continuous, unalterable state of feeling in the consciousness there would be no progress. For this very reason the happiness the Christian seeks for is undesirable, for this very reason Nirvana would be a state of unconsciousness. You want consciousness, and if you have consciousness you must have pleasure and you must have pain. You must have the contrast of sensation, you must have the contrast of perception and the contrast of inference. Without these contrasts there can be no consciousness, and any state of absolute felicity would

be the state of an unawakened consciousness; so that there must be the lights and shadows, there must be the picture, there must be the consciousness, and in all states of consciousness, whatever the field of the transcendental ego be, whether it be in matter or in spirit, or sublimated spirit, wherever that certain consciousness of force is, there must be light and shadow.

These lights and shadows may be crossed; when they are crossed the experiences are severe, when they are elevated on other modes of being they are finer, they are grander, they are more intense. The greater the sensitiveness and the greater the aspiration, and the more rapid the progress. The wilder the storm and the more hurry to get out of it, and the more rapid the process of evolution.

When our primitive forefathers lived upon the banks of rivers, when the food became scarce in those rivers they had to go to the woods and the mountains to seek sustenance, and want is the incentive of progress. Realize the ideal of Bellamy, and you will go back to savagery right away. When poverty and suffering are withdrawn from the world farewell to progress. It is pain as well as pleasure, it is light and shadow which is to determine this intellectual, spiritual, social and moral friction, which lie at the basis of all revolutionary conscious states.

Intelligent life will always be seeking for harmony. The aspiration to produce better states is wholesome to the human mind. It is wholesome that there is an eternal struggle in the political system. Go into whatever age you like, touch the classic times of republican Greece in its most progressed periods of patriotism, and you find the governors are jealous of the governed, you will find that the governed are jealous of the governors. For this very reason you have in this great city today the outs and the ins. The outs who say that the ins are thieves and robbers, and the ins cry to the outs that they are plunderers and ballot stuffers. In older times the king was a tyrant; he plundered the weak—the weak thought the successful in the operations of social life are the causes of jealousy in the non-successful, and this jealousy is the stimulation to social life. It is the best possible thing. You would think, when you hear in the confusion of political times, the Democratic, with demagogic eloquence, shout to the Republican statesman: "You are a thief, a ballot stuffer, and a robber of public wealth and property," and when the cry is thrown back that it is all wrong. It is all right; between the struggle the multitude get justice. It is in the intensity of the struggle that progress comes. The point of justice becomes finer by this manipulation, for educational conditions can go on with that friction.

Education is the process by which civilization is to grow. Mental improvement, not government. Let your government maintain justice between individuals, maintain the sacredness of life, of labor and its results; justice between the individuals of the community, and in this play of individual freedom let the educational hopes and enthusiasm and activities of the people be accelerated. Grow. Develop the individual apart from governmental subjects. Governments absorb too much of the attention of the people; intellectual development is far more. Education, the expansion of the soul secures its stability. Secure the stability of the one and you secure the stability of the whole. The progress of the individual is the secret of the development of civilization.

All this comes by friction. And in the great struggle for the development of this power humanity shows in its history the marks.

Let us for a moment look at the nature of the sentiment of approbation. The sentiment of approbation will ever be the destructive element in the discussion of what I may

call the socialistic dream. Absolute fraternity and political or social equality will be prevented amongst men by the presence in the organism of the individual man that approbative faculty. The differentiated form in which it appears amongst men is the occasion of the diversity in the imagination's activity. The ambitious activity of the individual is the measure of the power of that force in his consciousness. He who produces the most commotion in the social atmosphere is impelled by the love of honor, he is seeking for the baptismal glory of the fountain of honor, he is seeking for the perpetuation of his name, for the glorification of power, and this instinctive, organic condition being present in the activities of social organism, liberty and equality come into active conflict. The man who cares little for the applause of men cannot be stimulated to activity by the applause of men; the man who lives in the atmosphere of the applause of men will be stimulated to triumphant social action by such applause. The fountain of honor being the public that the public that public must be pleased. This makes the demagogic statesman; when ignorance is allied with fancy, and the tickling of the toe of democracy becomes as vile as the tickling of the toe of a monarch by a courtier. It is the same sentiment, love of approbation, so that the constitution of men eternally prohibits the possibility of the attainment of social equality in this world. If it came humanity would land in barbarism. If it came in the spiritual world the soul would land in Nirvana, the dream of the Buddhist would be attained. The religion of Buddhism was thrown to the winds by the aggressive civilization of Europe. Alexander the Great would never have been able to conquer the states of the East, would never have been able to carry away the monuments and the men of learning of the Oriental world had the aggressive spirit of the consciousness been maintained. The doctrinal states of the subjection of fancy, and the doctrine of humility killed the progressive power of India, and it will kill any civilization.

The subjection of the ego, the subjection of the enthusiastic effort of one in the community will detract from the progressive power of the whole. All the expression and the development of the ego, the self, the selfhood of man and progress is in that line, the line of conflict. It is the man who can fight, it is the searching element within that leads to progress. Do you think that humanity would have followed the continuous conflict down these millions of years if in the conflict there lay not the spirit of progress? My friend, Thomas Carlyle, has said (not very wisely, not with great philosophical foresight; it seems a truism and apparently in the idealistic plane it is a truism, but it is not philosophically correct), "The oak tree grows in the forest a thousand years in silence." To this great worshiper of silence it is all right. But it is in the din of conflict in the war of the elements, in the destructive rage of man that the errors of man pass away.

If the French Revolution had not dawned on France, that corrupt Church, aristocracy and king would have trodden out the lingering life of patriotism, the science and the spirit of the French nation. That revolution made the new epoch possible. If the great conflicts of Protestantism against Roman Catholicism had not been waged, the path of idolatry would have continued, when the thought of Europe was regulated by the Church of Rome. For a thousand years there rested upon the continent of Europe where civilization dwelt a night of darkness, uniformly of belief crushed out the light of the intellectual sphere. Man lay in darkness.

When the flicker of the Protestant reformation dawned on Europe, the scientific spirit came into renewed power. When the pall of darkness sat upon

Europe, and William the Norman, backed by the Feudalistic spirit thought to force upon Europe feudalism, and when the Roman Catholic Church joined hands with him it made the possibility of a new civilization. When Charlemagne, imbued with ambition and the spirit of Christianity, faced the hordes of Teutonic darkness, when his sweet and religious affection flooded the whole of Europe he made way for a new order of things. It is by conquest civilization comes.

Stanley is the hero of a new civilization—great shall be the honor to Stanley. Dawn the era of a new civilization, the dawn of a new world on the African continent has begun. Conflicts, change will arise. Upon that great continent will be conflicts which have a tinge of red, such as those which deluged the pages of American history. The valley of the Congo will be the historic follower of the valley of the Mississippi. Great and grand colonial enterprises to carry off the surplus of population from the cities of effete civilization. Man must change his locality, mix his blood. The conflict is necessary that better spiritual states may be produced, and he who seeks for justice, with far-seeing philosophical power to regulate the capabilities of the race, is the statesman the world needs to day. The conservatism of empire sometimes becomes an injury, the lines of national emigration must ever be moving.

What a day will that be when the flag of the United States shall wave from the icy pole of this continent to the sunny south, when there shall be one congress and one president. In that development there will be great conflict ere it is attained. Its perpetuity would be the destruction of civilization. Where is Babylon? Gone. It was the hammer of civilization that finished this, and when it wore out another was produced. Where is Greece? Where is Egypt? Where is Rome? They are gone. Their spiritual states survive, they are marching over the planes of being, their consciousness evolving in the struggles of life all over Europe, especially where every Briton shall be.

The nations of the present will struggle and will fight for the development of the highest. In the consciousness it is the same. When you look at that tiny telescope of Galileo and compare it with the instruments of to-day, you see the world is progressing. The world of the invisible, the animalculae were unknown in his time, the invisible capability added to the constitution of man, and the inspiring spirit of the fountain of honor will roll on and the world will be brought face to face with the unknown. Into the domain of the unknown the channel will pierce, the unknown phenomena will be studied and brought into visible relation with man. Added facts will be garnered, biological study will carry man nearer to a perception of visible life and its motion. The spiritual nature, the reformatory processes of law will be nearer to man. There will not be always the vulgar soldier to mark the conflict, but it will be on the theatre of mental conflict that progress will occur. Nations will be led into the eternal round of yielding to the convictions of reason. The statesman will be more glorious than the soldier, the monument of the progressive philanthropist will take the place of Lee, of Grant, of Napoleon, of Wellington and of Marlborough.

The spirit of philanthropy, of generosity, of brotherly sympathy for humanity will raise the soul spiritually and intellectually. The races will grow, the development of life will extend, the scale of elemental combinations of nature will be known, the vast triumphs of science will add to the capabilities of life, but it will be conflict more sweet. It will ever be struggle, never Nirvana, never eternal, undisturbed peace. The vast planes in the phenomena of consciousness, the suffering of the poor, the eternal effort for approbation, the philanthropy, the benevolence, the active imagination, the hope, the experiences of locality, the glories of love will be the stimulation of progress as they are to-day.

Written for The Better Way.

COGITATIONS.

BY JOHN WETTERER.

11.

One fact, and one alone, will prove Modern Spiritualism, says M. J. Savage, and that is the undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present.

Well, that is true, and the fact has been established in my mind so many times that I am sold on that subject. And these proofs have come through public mediums; but very few spirits claiming to be John or James identify themselves as John or James beyond a question. They do sometimes, often to superficial or credulous people than to real careful investigators. There are thousands of proofs of departed spirits where there is one proof beyond a question of special departed spirits.

But one must remember that it is not essential, to prove man's survival, that the departed spirits should be identified. The proof of a departed spirit settles the basic fact of Modern Spiritualism, and that fact is settled. Even Professor A. R. Wallace says spiritual phenomena are an established fact and need no further demonstration. I think when one has had sensuous proof of departed spirits, either from tests or from physical manifestations, so that he is a Spiritualist, he should depend then upon his own mediumship, for we are all mediums. The spirit world lies all about us, and its avenues are open, and we are all sensible to the influences of that world. We may not be sensitive enough to get tests, but we are to get impressions, and that is the privilege of every living soul. We may not know where our own impressions leave off and spirit influence begins, for as Swedenborg says, and Immanuel Kant said about the same thing: "The spirit world acts upon our thoughts through influences and impressions of which man has no consciousness to day, but which he will recognize at some future time." I am not a medium, only as all men are mediums, but I have learned by observation that impressions bolt into my mind that are not my own, often change my intentions, do things that did not occur to me before. I sometimes think it strange that they did not. I do feel as if I was surrounded by intelligences, and by getting into a thoughtful position I can get solution that more or less satisfy me. These might not be definite enough to attract my attention did I not know departed intelligences were around me, and that I know, from the tests and sensuous manifestations, that I have got through mediums. So, after all, they are the "vestal virgins" that keep the sacred fire of Spiritualism bright and burning.

It must be remembered that we are severally surrounded by our near departed friends, and they influence us directly. When we go to a test medium our spirit friends go with us, the medium has her's around her, some one of them is her control, who generally gives the communications purporting to be from our friends, and such may be the case, but they are generally indirect and in the third person; if the communications are direct and in the first person they probably are the same indirect, hence the difficulty of identification beyond a question. So, as I have said, mediums are important in our cause, for it is through them that we prove a future life. My impression is that after that we had better depend upon our own mediumship, our impressions from our departed friends; they are direct, such as they are, and I think also that is the tendency, and we shall in time recognize it.

If any one desires to try an experiment to determine whether he has psychometric powers in an active condition, let him sit in a comfortable chair and position, relax his muscles and will power, and make himself as passive as possible, holding lightly between the hands some object of which he does not know the nature, but his impressions of which he may verify, and note carefully the thoughts, feelings and impressions which present themselves.—Mrs. Abbott.

Written for The Better Way.

PERSISTENCY OF OLD RELIGIOUS BELIEFS.

BY HUDSON TUTTLE.

The Pagan rites and frantic ceremonies of the Egyptians are now erected before the churches of the Copts, as described by Herodotus, earliest of historians; the Greeks still preserve the Pyrrhic dance; the celebrated Choro-graphic dance of the ancient Romans is still pursued by the Wallach peasantry, showing how much stronger are customs wrought in indigenous faiths than foreign systems, even when these are apparently successful.

Wm. H. Seward, in his "Travels Around the World," p. 456, agrees with the universal testimony of unprejudiced observers. His opinion has vastly more value than that of ordinary travelers, for he possessed superior advantages, and he certainly will not be accused of saying a word against the benefits of missionary labor he could possibly avoid. "It was not for St. Xavier or the Catholic Church of the 16th century, to bring India and the East into Christian civilization. It must be sadly admitted that this yet remains to be done. It is to be hoped that the great work has been begun in the humble schools for native men and women, which have been opened under missionary auspices in various parts of the country."

This is virtually yielding the whole question. It is not religion taught by the missionaries, and it is knowledge taught in the schools which is to elevate Hindoo civilization. The report of Lieut. Wood, of the U. S. N., who made a trip on the Trenton to China and Corea in 1884, is not more cheering. In their attack on the religion of the three or four hundred millions of the Celestial Empire, he states, is absolutely without results. He unreservedly says that he does not believe there is a single Chinese convert to Christianity of sound mind in the entire extent of China to-day. The converts, about whom so much talk is made, are menials employed by the missionaries, and are converted for the sake of the higher wages given them. As soon as they are discharged they leave their professions. The missionaries have little or nothing to do with the high class native. Many meetings are in English, the missionaries themselves being the only attendants. A nobleman or mandarin has never acknowledged the Christian faith.

The missionaries have translated the Bible into a lingo which has the same relation to the classical language that an obscure negro dialect of Louisiana has to pure English. When located at Foo Chow they learned the dialect of that locality, and of course could use no other in making their translation. The classical tongue, or often Mandarin is that which is alone employed by the educated, and in which the sacred precepts of Confucius are given. Hence the Bible and the preaching of the missionaries excites the ridicule of the educated, and very much as the uncouth and ignorant followers of the Salvation Army are in this country.

Who can dissent from Keenan when he says: "As to the savage races, those dead survivors of an ancient world, for whom nothing better can be wished than quiet death, it is almost derision to apply our dogmatic formulas to them. Before making Christians of them, we should first have to make them men, and it is doubtless if we should succeed in doing that. The poor Olabetan is trained to attend mass or a sermon, but the incurable softness of his brain is not remedied; he is made to die of melancholy or ennui. Oh! leave these children of nature to fade away on their mother's bosom. Let us not with our stern dogmas, the fruit of twenty centuries of reflection, disturb their childish play, their dances by moonlight, their hours of sweet intoxication." The mistake of devotees is the belief that morality and religion can be manufactured and forced on the mind. They create their formulas, which they call religion, and regard the acceptance of these as conversion.

This process may be very well where educational training and prejudice are in their favor, when they do not depart far from the generally received ideas, but when they attempt by this means to storm the religious of other races, they, without exception, utterly fail. The true conversion of the savage to our transcendental morality is as possible as the domestication of the lion and tiger. A thousand ages of growth lie between the two. This is a question of anatomy and physiology. Its solution depends on the structure and resulting functions of the brain. When the savage is able to grasp knowledge with the acumen of the civilized man, then, and not till then, can he be converted to the morality of civilization. Christianly, born from the debris of immemorial ages, has given with the growth of the people who accepted it, and in the representation of their theological ideas. Now go to the wilds, and meeting a savage with mind untrained, except to the exigencies of his precarious life, thrust this system upon him. He is utterly incapable of its comprehension. The wide interval between the savage and philosopher has been passed over by slow and painful progress through millions of ages. The savage may receive aid from our acquisitions, but we cannot bridge the interval nor construct for him a shorter road.

Religion concocted in formulated systems is organically opposed to pro-

gress. The formulas of religion must of necessity be sacred and inviolable; they cannot yield, and soon are left behind. Then commences the desperate struggle not to cease until the reign of perfect knowledge. On one side there is a constant effort to extend the domain of the known—on the other persecution; for with the belief in infallibility comes the right of enforcing that belief, and faith and bigotry always are in exact ratio to ignorance. There are no limits to the illustrations history furnishes of this subject. Faith in a religion not understood always results in superstition, intolerance and persecution. It might as well be said that a man's coat influences his mind, as that he is organically changed by an exotic system of religion. A church member, a bigot, a fanatic are easily made, but an organically good and upright man in good and upright from development, and cannot be made to order.

Written for The Better Way.

WHAT CONSTITUTES A SPIRITUALIST?

BY A. E. STANLEY.

A belief in man's dual existence—that the material organization is but the instrument of the soul; that the brain is the organ of thought; that when the brain is in a diseased condition it gives forth discordant thought; that when organic life has ceased in the body, the brain ceases to respond to the action of the mind; that the mind is something not material, or the result or sequence of organic action, but directs such action during material life into any channel or direction it may will, showing it to be something superior to the physical organ which it controls; mind being understood to be that part or portion of the soul which we call reasoning or intellectual power; the emotional faculties and passion elements combining with it to constitute the soul, the soul being immaterial as thought itself. Materialists, on the contrary, hold that mind, emotion and passion of the soul are but the result of the action of the brain when stimulated by surrounding elements—that the ultimatum of sensation is thought; that thought can rise no further, and can have no separate existence from the brain; or even further, from the phosphorus, which is the thinking principle of the brain which evolved it.

Spiritualists believe in the separate self-existence of the soul from the body, under circumstances which possible separate existence is often evidenced during life of the body, in trance or cataleptic states, and in what is known as soul abstraction, in which or during which, the body remains in a sleeping condition, while the soul visits distant places and is recognized by friends. This is the true interpretation of St. Paul's writing to the Corinthians: "There is a material body, and there is a spiritual body." This doctrine all members of Christian churches affect to believe, and affirm it in their teachings of the immortality of the soul; and indeed there are only two classes of believers in the world, those who believe in the soul's immortality, all of whom are Spiritualists, and those who believe that the soul ceases to exist at the death of the body, which is annihilation, and this no scientist can subscribe to, since annihilation is no law of the universe. Matter may change form, but cannot be lost, because matter, such as gases, forces, such as electricity, are not visible to the human eye, by no means proves their non-existence. All the nations of earth are believers in some form of religion, made up of a belief in the separate and independent existence of a Deity who controls human destiny, and the perpetual existence in spirit form of human beings after death. A small minority, only, of the race, seeking for a physical cause for every manifestation, have argued themselves into a belief in a termination of existence and identity, of all individual forms at death; while all religious bodies, Jews, Christians, Mohammedans, Confucians and Buddhists alike, accept the theory of man's dual existence during life, and its perpetuation in spirit form after death, in some vague manner, or far off abode of spirits.

The Spiritualists (so-called) while believing in the immortality of the soul, accept the idea that we are daily surrounded by a "great cloud of witnesses"—disembodied spirits, who roam through space at will, but whose home still continues to be on this planet and among the familiar scenes of earthly life. These spirits they also believe to be deeply interested in the welfare of their friends who remain on earth, and are anxious to communicate to them through individuals possessed of an exalted or hyper-esthetic condition of their nervous system, constituting them extremely sensitive and impressionable, and therefore subject amenable to their spiritual control, as true mediums, through which they may impart information or knowledge, in language with which they are familiar, and which therefore they can understand. This they believe they have proved in the most indubitable manner, in various places, by various individuals and to the entire satisfaction of numerous witnesses, of good and undoubted reliability.

The religionist, on the contrary, doubts and distrusts all such evidence; at the same time he asks you to accept

religious books and traditions of the Jews and early Christians, as contained in the Old and New Testament (as inspired) and written under spirit control and guidance; and the stories therein given of the appearance of angel visitors on earth to Abraham and Lot; and the wrestling of Jacob; and the translation of Elisha in a chariot from earth to heaven without death; the voice of God to Samuel; the dream of Joseph; the transfiguration on the mount; the resurrection of Christ and his subsequent appearance to his disciples on the way to Emmaus; his traumatic material entrance and appearance among his disciples, when assembled in an upper room with closed doors, for fear of the Jews, they ask the world to accept as literal facts of history, while denying, in toto the possibility and truth of far lesser demonstrations of spiritual existence in the present day. But the true Spiritualist, being actuated by the all pervading principle which governs the universe, of that Creator of whom it is said, "God is love," charitably hopes that the time is not far distant when the religious Spiritualist will lay aside his prejudice and accept reasonable proofs of spiritual existence, such as are being given at the present time. The Spiritualist's gospel has no hell in it; no spirit of revenge, no cruel mockeries or crushed hopes. It is in essence and spirit, as well as in practice, the gospel of love; its creed was publicly proclaimed by the angelic choirs on the plains of Babylon nearly two thousand years ago. "Glory to God in the highest, peace on earth and good will towards men." Or as Swedenborg puts it, "God is love, love is life, and life is God." Love is the key note which strikes the harmonies of the universe; union, action, life flow therefrom. Wherever love is, there is the life of the soul; wherever hatred and discord are, there death and destruction wait upon them, ever ready to do their bidding; and wretchedness, suffering and misery follow in their train. As love makes all things joyous and harmonious; love is the music and charm which nestles in the heart of all true Spiritualists, as it is the principle which binds the universe of intelligences, in universal sympathy, gives enchantment to the whole. As the shell of a tortoise, found on the banks of the Nile, is said to have furnished the first idea of a lyre, and the whistling of a reed gave the first note of a lute, so the maternal care of a bird for its young gave the first idea to human society, and the herding of animals the first ideas of paternal government, mutual protection and care. So no true Spiritualist, actuated as he must be by good will towards his fellow man, should ever be found speaking in a disrespectful or uncharitable manner of the religious beliefs or prejudices of his fellow citizen; but while enjoying the exulting and ennobling influences of his own superior creed, the actuating spirit which is love to all. And while diffusing abroad such kindly influences and intellectual light he may possess, let him wait patiently the dawn of that glorious era when ignorance shall be banished from the earth and love will be the universal governing principle.

Psychic Science.

Hudson Tuttle, who, for more than thirty years, has been an earnest and honest worker in investigating psychic phenomena, and who has published a number of books on the subject, has just given the public a new volume entitled "Studies in the Outlying Fields of Psychic Science," in which he endeavors to put on a scientific and rational basis the proofs of the doctrine of immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold. In his opinion it is the right and duty of this generation to place this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy. This, however, is not to be done by old methods, but new and modern ones suited to modern thought. The author believes there is a large class of facts which have a direct bearing on the subject, and he brings these into his discussion in a masterly manner. Whatever may be thought of the author's views, are certainly full of interest, and the final chapter, containing the author's experience, is graphic in the extreme. At any rate, the book is an original one and will repay a careful reading.—Boston Transcript.

Written for The Better Way.

Co-Operation.

BY A. H. NICHOLS.

The principles set forth and adopted by the Nationalists are, some of them, similar and others parallel to Spiritualism. The Farmer's Alliance, also, promulgates ideas in harmony with the spiritual philosophy, and we regard these great movements as harbingers of a brighter day that is dawning upon this land; for they are leading many people out of the old rut—out of the old habits of thoughts—into a purer atmosphere where they learn and adopt more liberal thought, more advanced ideas, and thus the way will be opened and the path made straight for a reception of the light and knowledge demonstrated in the science and philosophy of Spiritualism.

Spiritualists can consistently and in good conscience join the Nationalists and the Alliance, and co-operate with them in ushering in the New Dispensation for the sake of suffering humanity. If persons should not be contented to remain in these institutions they can soon drop out and do no harm done.

LETTERS TO A CLERGYMAN.

BY MORRIS HULL.

No. 1.

Rev. William H. Claggett, St. Louis, Mo. Dear Sir—For several years past you have been making occasional sallies out into the cities and towns of the east and west denouncing Spiritualism. A few of the Spiritualists at several of the places where you have gone, been induced to listen to your harangues, and some of them your brochure written with the evident intention of scaring timid Christians from an investigation of the facts and phenomena with which the inhabitants of "that better country" would lead those who "sit in darkness," out into the light.

A few copies of your redomtade have been forwarded to me, with the request that I reply to its most misleading points and allow them to circulate the reply as far as possible among those who may have been frightened away from investigation by what you have said. It seems a duty to let some of your readers know that when Spiritualism is presented by a friend it is quite a different thing from what you hold up to the world as Spiritualism.

I also discover that you, in your preface, ask your readers, after they have perused your book, to drop you a line concerning it. I cheerfully comply with the request; but as your book is not a private letter, I see no reason why my letter should not be circulated as widely as your book has been—the antidote should be as far reaching as the poison which you have sown.

Another reason why your book deserves more than a passing notice, is because of its hearty and unqualified endorsement by fourteen evangelical ministers, several of whom attach D.D. to their signatures. When nearly a score of ministers put their unqualified endorsement on the cover of such book as yours is, and when tens of thousands of people will pay 25 cents each for a pamphlet of only thirty-eight pages, filled with contradictory statements concerning Spiritualism, it shows that the opposers of Spiritualism are in rather straightened circumstances.

When a doctor of divinity and professor of a college, such as Rev. Robert Cruikshank, endorses and advertises your book as being "the ablest and most biblical refutation of Spiritualism I have ever heard," then it seems no other proof is needed that the world is in a bad way for recruits in the war against the angels.

Instead of lamenting with Job that my adversary has not written a book, (see Job xxxi: 35) I rejoice, with Spiritualists generally, that its enemies, from Joseph Cook down, have committed the fatal blunder of endorsing yours. This is an additional incentive to obey the voice of the angel which said unto me, "write."

You wisely say, in your first paragraph: "I have no desire to stir up controversy about Spiritualism. It was not intended for confirmed Spiritualists. It was not prepared with the hope of reaching them."

O! this you are quite right; no Spiritualist can read your book without observing that you are entirely unprepared for a controversy with Spiritualists who understand either the Bible or Spiritualism. And as for "confirmed Spiritualists," who can testify to what their eyes have seen and their ears have heard, it surely could not be expected that they would exchange their knowledge for the wild rhapsodies of one who either does not know what he is talking about, or, if he does know, he is very careful to misrepresent nearly every point.

I notice that throughout your pamphlet you have much to say about Spiritualists being "renegade church members." That may, in your estimation, be the proper form of phraseology to apply to those who are finding more light than can be found in the church; but would it be just the thing for me to call you a "renegade Spiritualist?" Your second paragraph is as follows:

"Whether fortunately or unfortunately it has been my lot to see much of Spiritualism. Growing up in an atmosphere of spiritualistic influence, I was at one time a firm believer in it, and at private séances have often acted as the medium. Few persons who have not thus come into actual contact with it, have any conception of its extent, and the evil it is working, not only in this country, but in Europe."

So you were once a Spiritualist and a medium? Shall I call you a "renegade?" Why did you desert Spiritualism and your inediumship? Were you honest when you were a medium? If so, are you honest now? What was it that turned you from Spiritualism and mediumship? I see you yet believe there is yet something in Spiritualism. You say:

"But I tell you there is something in it. (The italics are ours.) I speak that whereof I know when I say that it is one of the greatest powers for evil now at work in the world."

Here, you acknowledge the power in Spiritualism; but why do you say it is "for evil?" Is it because its power is greater than the power of the church? And because it elevates many of its adherents out of the church? You acknowledge that Mrs. Mott's rooms were thronged continually with intelligent men and women; and that among

the many millions of Spiritualists are hundreds of such men as the late Judge Edmonds, Hon. Robert Dale Owen, William Lloyd Garrison, Joshua R. Giddings, Mr. Kiddle, and others, whom you mention by name. You further acknowledge that Spiritualism is permeating society everywhere, and that it is "even stealing into the church itself." All of this is true, and it is a proof that the church feels the need of something it does not find outside of Spiritualism. Please do not play the "dog in the manger." If you cannot eat the spiritual provender, don't object to others doing so.

No one knows better than yourself that Spiritualism is true. You say:

"While there is no doubt a great deal of fraud practiced in the name of, and in connection with, Spiritualism, I am frank to confess to you, that I have myself seen, and that, too, under circumstances where I knew there was no fraud or deception, some things that I cannot explain away as a delusion. I believe that there is such a thing as communication between spirits and men. The Bible teaches us this. It is not incumbent upon us to deny it; and I believe that there are real spirits connected with modern Spiritualism."

Here you have put your belief in Spiritualism in language strong enough to suit the strongest Spiritualist. Now, when you undertake, as you do in the latter part of your book, to prove that Mrs. Mott was a trickster, you certainly do not do it with the intention of proving Spiritualism itself to be a trick. That you could not do without invalidating your own words.

That there are tricks played in the name of Spiritualism I fully believe as any Christian ever believed that false prophets, false Christs and false apostles ever played their games in the name of Christianity. False manifestations, however, sustain only the same relation to true Spiritualism that counterfeit money does to true coin. Did you ever know a person so silly as to refuse to accept genuine money because there were counterfeits in the world. Such a person would belong to the same family of fools as those who reject true Spiritualism because there are tricksters stealing the livery of Spiritualism to serve the Devil in.

But you are tired of reading by this time and I will reserve the more important parts of your book to be answered in other letters. Controversially yours.

Published by request.

UNION LABOR NATIONAL PLATFORM.

Adopted at Cincinnati, O., May 12, 1888.

PREAMBLE.

General discontent prevails on the part of the wealth producer. Farmers are suffering from a poverty which has forced most of them to mortgage their estates, and the prices of products are so low as to offer no relief except through bankruptcy. Laborers are sinking into greater dependence. Strikes are resorted to without bringing relief, because of the inability of employers in many cases to pay living wages, while more and more are driven into the street. Business men find collecting almost impossible, and meantime hundreds of millions of idle public money which is needed for relief is locked up in the United States treasury or placed without interest in favored banks in grim mockery of distress. Land monopoly flourishes as never before, and more owners of the soil are daily becoming tenants. Great transportation corporations still succeed in extorting their profits on watered stock through unjust charges. The United States senate has become an open scandal, its membership being purchased by the rich in open defiance of the popular will. Various efforts are made to squander the public money, which are designed to empty the treasury without paying the public debt. Under these and other alarming conditions we appeal to the people of our country to come out of old party organizations, whose indifference to the public welfare is responsible for this distress, and aid the Union Labor party to repeal all existing class legislation and relieve the distress of our industries by establishing the following:

LAND.

While we believe that the proper solution of the financial distress will greatly relieve those now in danger of losing their homes by mortgage foreclosures, and enable all industrious persons to secure a home as the highest result of civilization, we oppose land monopoly in every form, demand the forfeiture of unearned grants, the limitation of land ownership, and such other legislation as will stop speculation in lands and holding it unused from those whose necessities require it. We believe the earth was made for the people and not to make an idle aristocracy to subsist through rents upon the toil of the industrious, and that corners in land are as bad as corners in food, and that those who are not residents or citizens should not be allowed to own lands in the United States. A homestead should be exempt to a limited extent from execution or taxation.

TRANSPORTATION.

The means of communication and transportation shall be owned by the people as the United States postal system.

MONEY.

The establishment of a national monetary system in the interest of the pro-

ducer instead of the speculator and usurer, by which the circulating medium, in necessary quantity and full legal tender, shall be issued directly to the people without the intervention of banks, and loaned to citizens upon land security, at a low rate of interest, so as to relieve them from the extortion of usury and enable them to control the money supply. Postal savings banks should be established, and while we have free coinage of gold we should have free coinage of silver. We demand the immediate application of all the money in the United States treasury to the payment of the bonded debt, and condemn the further issue of interest bearing bonds, either by the national government or by states, territories or municipalities.

LABOR.

Arbitration should take the place of strikes and other injurious methods of settling labor disputes. The letting of convict labor to contractors should be prohibited, the contract system be abolished on public works, the hours of labor in industrial establishments be reduced commensurate with the increased production by labor saving machinery, employees protected from bodily injury, equal pay for equal work for both sexes, and labor, agricultural and co-operative associations be fostered and encouraged by law. The foundation of a republic is in the intelligence of its citizens, and children who are driven into work shops, mines and factories are deprived of the education which should be secured to all by proper legislation.

PENSIONS.

We demand the passage of a service pension bill to every honorably discharged soldier and sailor of the United States.

INCOME TAX.

A graduated income tax is the most equitable system of taxation, placing the burden of government on those who can best afford to pay, instead of laying it on the farmers and producers, and exempting millionaires, bondholders and corporations.

UNITED STATES SENATE.

We demand a constitutional amendment making United States senators elective by a direct vote of the people.

CONTRACT LABOR.

We demand the strict enforcement of laws prohibiting the importation of subjects of foreign countries under contract.

CHINESE.

We demand the passage and enforcement of such legislation as will absolutely exclude the Chinese from the United States.

WOMAN SUFFRAGE.

The right to vote is inherent in citizenship irrespective of sex, and is properly within the province of state legislation.

PARAMOUNT ISSUES.

The paramount issues to be solved is the interests of humanity or the abolition of usury, monopoly and trusts, and we denounce the Democratic and Republican parties for creating and perpetuating these monstrous evils.

A WONDERFUL CURE.

By Dr. J. S. Loucks, Now of Worcester, Mass.

FREEMONT, OHIO, Jan. 18, 1884.

This certifies that Alva Woodford, aged nineteen years, son of William Woodford, residing in Riley township, Sandusky county, Ohio, in the spring of 1884, experienced a decline of health—general weakness and nervous prostration and other diseases which increased in severity until August, 1884. He was very much emaciated, his weight having decreased from 140 to 113 pounds, and his strength had failed so that he could scarcely walk around the house. During this time above mentioned he was examined and treated by two of our best regular physicians without any apparent benefit or relief, and after having tried various other remedies to no good effect, and almost despairing of a cure, we saw in a newspaper the advertisement of Dr. J. S. Loucks, Chiropractor and Magnetic Physician. We wrote him and sent him a lock of his hair. He sent us a true diagnosis of the case and a box of Magnetic Remedies each month for four months, which has so improved his health that he can now perform manual labor, and weighs 135 pounds, and still gaining in flesh and feels quite well, and we think he does not need any further treatment. We most sincerely thank you and your good staff for your kindly assistance. May you prosper long in your good work.

ALVA WOODFORD.

WILLIAM WOODFORD.

Given to and subscribed before me this 18th day of January, A. D. 1886.

JOHN L. GARVIN.

Justice of the Peace.

See ad in another column.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

Our distinctions do not lie in the places which we occupy, but in the grace and dignity with which we fill them.

Investigations frequently leads to doubt where there was none before. So much the better. If the thing is not true, inquiry can do no possible harm.

The Christian world, just now, is like a ship that is tacking; it has lost the wind on one side, and not quite got it on the other.—Harriet Beecher Stowe.

A wise man faithfully discharges all moral duties, even though he is not constantly performing the ceremonies of religion. He will fall very low if he performs ceremonies only, and aims to discharge his moral duties.—Code of Menu.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
S. W. Cor. Plum & McFarland Sts.

CINCINNATI - - - - - JUNE 28, 1890

A. F. MELCHERS - - - - - EDITOR

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent Six Months for \$1.00.

The BETTER WAY cannot well undertake to touch the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings. In order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

EDUCATION DOES NOT GIVE CHARACTER.

The American Sentinel writes:

"In the arguments on the subject of 'Education and the state,' which are now so widely made, it is often stated that ignorance is the mother of crime, and that therefore it is for the interest of the state that its citizens should be intelligent if it would have good citizens, as intelligence is the mother of virtue. This is not true. It would be hard to prove that ignorance is any more the mother of crime than is intelligence. The ignorant are not the only ones who commit crime. Go to any penitentiary, and, although we have not actually tested the matter, we feel perfectly safe in saying that of the inmates, it will be found that those who can read and write are not the minority. Ninety-four per cent. of the criminals of New York state can read. Thousands upon thousands of boys to-day, are reading stuff that tends to finally more to make them criminals than the inability to read could possibly do. It is a fact that from one of the western penitentiaries a regular newspaper is issued. All the typesetting, editorial work and everything in connection with it, is done by the regular convicts of the penitentiary. With hundreds, yea, thousands of people in the penitentiaries, the trouble with them was not that they could not write, but that they wrote too much, and too well, especially other people's names. The bank wreckers, the embezzlers and the forgers, are not persons who are ignorant; they are people of excellent education.

This is not in any sense an argument in favor of ignorance and against education. It simply illustrates the fact that education does not give character, while it is, in fact, only character that counts. A man may have an excellent character and be either ignorant or educated. In fact, if he be not honest, the probabilities are that education will make him the greater thief, as in the case of the forgers, the bank wreckers and the embezzlers.

Let the people be educated most completely everywhere, but let character be built up in them at the same time."

And we would add, rather than sacrifice morality or health, let a child's education be limited; for if the foundation or aptitude for learning is inherent, nothing will be lost by it. The greatest men were home taught or self educated. Every possibility in the soul will manifest in due time, and it reads but the first principles of schooling to unfold these. Secondly, character is much dependent on health; for a child whose vitality has been sapped out by rigid school discipline or forced mental labor, feels the desire for unnatural stimulation in youth which a healthy body does not. Immorality often follows "precocity" in childhood. True precocity even should not be allowed too much reins, while disciplinary schooling is absolutely detrimental to health, and consequently to moral development. Ignorance in the form of spiritual darkness may be the mother of crime so-called, but such ignorance in a civilized community society is responsible for. Furnish better conditions for the laboring classes and this too will subside. Keep a man ground down to a level with the animal, and the effects will be compatible with his condition. Give a man the comforts which a human being is entitled to, and he will feel like living or acting one. In other words, treat him like a dog and he will be one; but treat him like a gentleman, and he will want to be that.

ARE SPIRITS MONEY MAKERS?

James Snell, says a Kingston, N. Y. item, has been pronounced insane and placed in the Utica asylum. Some years ago this gentleman employed a female clairvoyant to advise him. She told him to keep his colt in a box for a number of years and he would then receive \$40,000 for the animal. He did so, and this besides other foolish predictions made to him preyed on his mind with the above result. Although we are sorry for Mr. Snell a two-fold lesson may be drawn from this circumstance. First, that it is very foolish on the part of people, whether Spiritualists or not, to consult clairvoyants concerning material affairs; for if they are not genuine mediums they will be humbugged, and if they are, they will be mocked by spirits nine times out of ten when consulting them with a selfish or money-making aim in view. Spiritualism did not come to man to enrich him in

things material, but in the spiritual only. If by following out the spirit's injunctions and he unfolds in mental perception or intuition, and then uses these for money making, there is no objection raised, for it is by his own endeavors that he does so, and not by spirit assistance. But under other conditions he need not hope for material aid from the spirit side of life, except perhaps when in distress or in absolute need. Otherwise it is man's duty to look out for himself.—The second lesson is, that when anything so foolish as the above is given through a clairvoyant, whether a spirit medium or not (for clairvoyants may exercise their gifts independent of spirits) or anything else is given that is impractical or unreasonable, it should be discarded peremptorily as the effect of a diseased mind, whether coming from spirits or not. For often mediums will practice their gift when they are absolutely unfit to do so, either being not sufficiently developed to see clearly themselves or of interpreting the spirits' meaning clearly, and which is always more or less perverted when exercising the gift for venal or unspiritual purposes. And besides that, partially developed mediums often jump to conclusions that they are able to cope with any problem because they happen to be correct in delineating things correctly at home or among friends and harmonious relationships. But this is the rock on which the majority founder.

A cry of fraud is the result and the medium gets into trouble. Mediums cannot be too careful as to whom they admit. A few dollars less at a seance will save them other expenses in the end; their reputation; their health; make their usefulness last longer; and give them a living for a lifetime out of it if not too anxious to enrich themselves—for the fundamental principles of Spiritualism apply to them as well as to others, namely, to enrich the soul and not the body.

A REPETITION OF HISTORY.

Some of the main features in the president's address at the opening of the Presbyterian Assembly at Saratoga, were, a laudation of the Presbyterian creed and a glorification of the power of mammon—that "our church owns and controls more money than any other in the land."

Not that the president sanctions this state of affairs; for he also admits that it is a relic of the mammonism and materialism of Moses' time which had nothing in common with the religion of Christ that succeeded it. But it proves that religions as well as secular history repeats itself. The church to-day stands very much where it did nineteen hundred years ago, and what the new revelation of the humble Nazarine was toward the church of that day, Spiritualism is toward the church of to-day. It meets about with the same reception, and which was even prophesied by the Nazarine himself when he said though he should reappear he would not be acknowledged—meaning in spirit, of course. He, or at least, a similar spiritual wave has made itself manifest, and the church, like in those days, repudiates it, because it does not come to them. Did a new spiritual revelation ever come to a standing religious organization? History repeats itself even in that respect, and Spiritualism, like Christianity, had to find its birth in humble quarters; for humility is spirituality—like attracting like. It is not worldliness which the spirit seeks but humility and love, and this is found in its present state among the poor and humble of earth's people—he same ever having been and probably ever will be.

FREE COINAGE.

The gist of the silver bill lies in the first section, as follows:

That from and after date of the passage of this act the unit of value in the United States shall be the dollar, and the same may be coined of 412½ grains of standard silver, or of 25 and eight-tenths grains of standard gold; and the said coins shall be equally legal tender for all debts, public or private, that hereafter any owner of silver or gold bullion may deposit the same at any mint of the United States to be formed into standard dollars or bars for his benefit and without charge; but it shall be lawful to refuse any deposit of less value than \$100, or any bullion so base as to be unsuitable for the operations of the mint.

When passed and in operation we trust that there will be no more cry of hard times. Old silver will be almost as good as ready cash, and those who haven't enough to make up the hundred dollars worth required, can club with others or sell to silver brokers, which will probably constitute a new industry in the future. In the meantime let us rejoice that money is in sight, at all events, even if it does take time to circulate.

But—there is a great big but in the way—and that is that it has not yet passed the lower house, and from indications it will not pass, if Mr. Reed, the present speaker, can prevent it. He does not favor it, and we will have to try and get along without it until more of our representatives favor it, or we get representatives who are more obliging, or better know the wants of the people.

We feel disposed, meanwhile desiring our readers to bear in mind our own stand as to Spiritualism, to praise a certain paper devoted to exposition of that belief. Those that believe in Spiritualism and desire an organ of their views, or those that do not believe but wish to hear the other side, will not find among spiritual periodicals a better conducted one than The Better Way. It is published in Cincinnati at \$2 per year.—N. Y. Truthseeker.

A MAIL WAGON'S RIGHT OF WAY.

United States Commissioner Murfield had a singular case before him in Jersey City. One of the New Jersey Central Railroad ferryboats was so crowded with people returning from the races that orders were issued that no teams should be allowed on board, and the passengers, in the confidence that the order would be observed, overflowed from the cabins into the gangways.

Just as the boat was about to put out from the slip—at Communipaw—a mail wagon with belated mail bags made its appearance in the ferry gangway, and the driver drove his team furiously in among the crowd. A woman who stood in the gangway was run down and trampled upon. She was carried in a fainting condition into one of the waiting rooms. Special Officer Lennon and Policeman Burke ordered the driver to halt. He drove right on, heedless of their warning, scattering passengers in every direction. One officer caught the horses by the heads, while the other climbed to the box. The driver used his whip on the officers and horses, and there was great excitement all around.

Next day the driver charged the two policemen before the Commissioner with obstructing and detaining the United States mails. They were put under \$50 bonds each to answer, and the driver's right to run over people who get in his way remains unimpaired. The policemen propose to bring a counter-action against the driver.—What next?

HOW TO PAY THE BONDED DEBT.

If the majority of our voters are opposed to the bonded debt—if "talk" can be relied on—why not form an Anti Bond Party and try their strength.

We offer the following plank for their platform though a knotty one, and one that our bond-holders would like to try their axes on—even at the risk of dulling their edges on the knots.

1. That the bonded debt be paid;
2. That the same be paid within a limited time;
3. That 25 per cent. of the interest be paid cash down with every bond presented within one year from the passage of the bill to that effect;
4. That only the regular interest due on each bond be paid after the expiration of first year and until the end of the second year;
5. That no interest be paid on any bond during the third year; and
6. That all bonds not presented for payment during the third year be cancelled.

This Anti Bond Party may then enjoy the last year of their administration freed from a heavy burden—and perhaps without any money left in the treasury. But we can afford to take our chances on that, and trust to the resources of our country—especially to those of our gold mines. For is not our motto: "In God we trust."

NEAT TRICK OF THE DEAR GIRLS.

The collection was just beginning. An old gentleman who sat two or three pews back from the front of the church handed each of the two girls in his pew a \$10 bill. The girls crumpled the bills up in their hands, and when their father handed the plate along two crumpled bills dropped into it. But they were not \$10 bills; they were only ones.

"They make \$9 off the heathen every Sunday in that way," said the sexton afterward. In one hand they hold the crumpled \$10 bill, in the other hand they have ready a \$1 bill, and that goes into the box. The trick is an old one; I've seen it ever since I've been sexton here, and it's a little strange to me that the father never seems to find it out.—New York Sun.

These good Christians certainly did not believe in the all-seeing eye of a Christian God—nor even in spirits who are always around watching us poor mortals to keep us from doing wrong when they can so impress us, and which some people call the "dictates of conscience."

ACRIMINAL LAW.

Mrs. Mary Bassman of New York was summoned to appear before the Surrogate's Court for a funeral debt. Being in confinement she was unable to appear. Hereupon an order to arrest her for contempt of court was issued, and while still in a weak condition, was locked up in Ludlow street jail. Meanwhile her newly born babe being deprived of a mother's care, sickened and died.

The New York World says:

"This illustration of the unnecessary cruelty sometimes occasioned by the force of law was forcibly brought to the mind of Surrogate Ransom by Senator Roesch, who appeared as Mrs. Bassman's counsel and asked for her release. The request was granted, the Surrogate remarking that the law that made it possible for the unfortunate woman's imprisonment was a cruel one and should be repealed."

Who is responsible for the death of the child in this case? The man who rushed his claim through the court and caused the arrest for contempt, or the state for having such a law on the statute? Are such laws not crimes in themselves?

TO CORRESPONDENTS.

As correspondences are principally advertisements for the societies from which they are sent, it should behoove the secretaries or writers of the same to be brief, concise and to the point—simply stating facts without much comment—if they desire them to be read. We are living in a fast age and people are not wont to plod through long communications now-a-days. The work praises its master. So the sayings or doings of a speaker or medium speak for themselves. Merit is not without reward; and while the work of a society advertises it in its community, the sayings or doings of a medium solicits the world's attention without the writer's praise or comment.

ANOTHER NEW DEPARTURE.

With the next issue, which also begins a new year of our existence, THE BETTER WAY will appear in a brand new dress, and we hope our readers will appreciate our enterprise enough to not only renew their subscription to a man or woman, but make an effort to send us each an additional new subscriber as a boom. It costs money to make improvements, and we must rely on our friends in the cause, and particularly those interested in the welfare of this journal, to stand by us, to sustain and aid us materially. We have endeavored to make an acceptable paper and hope to make one now that is exceptional in no respect—in no department. We have the promise of several good contributors and will already begin the next number with one of them. Send us the names and addresses of your friends who would be likely to subscribe, that we may send them sample copies. Also remember that we need your friendship and aid in this new departure, and that success in journalism depends principally on financial encouragement.

ICE VS. SPIRITS.

The New York World is making war on the ice dealers. Some time ago a reporter of this paper hired himself out to a retailer of the chrysalized stuff, sold ice from the carts, learned the "tricks of the trade" and then "gave it all away" in public print. It was discovered that false scales played an important part in the deal, and that the retailer was the gainer thereby, making an extra stipend not included in his salary. This "expose" will be of more practical benefit to the people than exposing (?) materializing mediums. Let the World deal in material things; the spiritual is not within its province. It may catch an ice man, but it will never catch a spirit; and it may kill an illegitimate ice trade, but it can never kill Spiritualism.

THE LOUISIANA LOTTERY.

Managers have a good deal to learn. The bill they have introduced in the local legislature to extend their charter is described as an act to amend the Louisiana Constitution by inserting in it an article on "leaves, schools, charities, pensions, drainage and lotteries." Such clumsiness would make the average Tammany Assemblyman blush. At Albany a particularly wicked bill is always disguised under an innocuous title; and since there was nothing to prevent the substitution of "charitable institutions" for "lotteries," it is plain the lottery men have missed a point. But there is not much hope for them, under any circumstances. The bill seems pretty sure not to pass.—New York Tribune.

CONSCIOUSNESS.

We appreciate and enjoy our surroundings only relatively to the state of consciousness in harmony with them. If our eyes were suddenly to develop microscopic powers, and our hearing become correspondingly enlarged, sights and sounds that we now consider delightful, would revolt our senses with imperfections.

The more we become spiritualized, the more acute our senses become; therefore, inharmones that were formerly unheeded in our nature cause, us to suffer intensely.—World's Advance Thought.

Hanging on circumstantial evidence is an absolute crime committed to avenge a crime only supposed to have been committed. Even if guilty, one crime does not justify the committing of another. One who murders, whether in the heat of passion or for plunder, is a sick soul and needs caring for. Not by hanging, but in the form of discipline, obedience to reformatory rules, and moral or spiritual teachings. Dispatching him out of the body unregenerated leaves him the same criminal that he was in the body, and the world is all the worse off for it; for it is a criminal let loose in the spirit world to continue his work if so disposed. If capital punishment must be, let it be not too hasty.

The higher spirits who direct the new order of things in this world experience the same difficulties in breaking through the ignorance and superstition with its attending influence and power among spirits on the earth sphere that Spiritualists experience in earth or mortal life. Opposing elements on the other side, not many years ago, gave the above named class as much concern as orthodoxy and materialism yet give to advanced mortals. But since the barrier between the two worlds have been broken down, much assistance has been rendered by converts from earth bound spirits, thus giving the former more sway and influence over mortal conditions generally.

Max O'Rell says of our country:

"If there is an impression which my second sojourn in America has deepened into a strong conviction it is that public opinion has no influence there. If Jonathan thinks Europeans look upon Americans as a free nation, he does not credit them with the intelligence they possess."

When under the law of forced vaccination a patient dies, victim to the inoculation, who is responsible for the murder? Is such a law not worse even than that of capital punishment? Is such a law not a crime in itself? Let us abolish crime on our statutes.

Brimstone and sulphur have been put on the free list by the tariff-tinklers. This must be good news for old foggy orthodox preachers who still dispense these articles to their congregations on Sundays.

Man may not be able to control his thoughts, but he can his actions, and through the latter his thoughts finally take a turn for the better—for as a man is, so he thinks.

In politics the moral reformers are generally made up of those on the defeated side of the question. It is like spiritual comfort to the forlorn.

To enjoy a rest we must be tired. Lazy people therefore cannot appreciate the comforts of a man who works.

No man can command as well as he who has learnt how to serve.

Briefs, Personals and Locals.

Next Sunday is Mr. Emerson's last. He will lecture and give tests in the morning at 10:30, and in the evening at 7:30. Admission free in the forenoon and 15 cents in the evening. All are invited.

The Lutherans, to the number of seven hundred delegates, met in Milwaukee in convention, to protest against the Bennett law. Strong speeches were made. They have decided to make the issue one of controlling importance in the campaign this fall.

A large audience assembled at G. A. R. Hall on Wednesday evening, the 18th inst., to listen to the experiences of Mr. Emerson as a Spiritualist, and his conversion from Methodism to Spiritualism. He said that as a boy already he had intimations of his mediumship, having raps and disturbances about the house at night, and when rising from his chair at the dinner table, the chair would follow him without contact across the room. On several occasions a large table would follow him to the door when going out, but would be obstructed on account of its size, and he jerked back on this account, though ten feet away from it, this showing the strong connection that existed between the object moved and the medium. His first "dead trance" condition took place at a Methodist camp meeting, where he was controlled for twenty minutes before returning to consciousness. But while in this state he saw and conversed with friends and relations who had been "dead" for years, and which he recollected fully after his revival. Four such events brought him to the realization that he was a trance medium, and after consulting with developed mediums entered the field of spiritualistic labor. He rapidly developed as a speaker, diagnoser of diseases and test medium, and has now been on the rostrum about eleven years. Mr. Emerson is quite a young man yet, perhaps about 30 years of age, very pleasant in manners, charitable in disposition, kind hearted and pure in character. He is not of large build, but well proportioned, good looking, has a fair complexion, a dark mustache gracefully curved, and withal, is a genial companion, exerting a good influence on his surroundings, psychometrically speaking. Mr. Emerson's lectures are of a purely spiritual nature, and his tests of spirit presence, giving names and circumstances accurately, are pre-eminent, and convincing to any one open to conviction and the truths of Spiritualism. Last Sunday he spoke as usual morning and evening, and brought much light and comfort to those lingering and thirsting for spiritual food and words of encouragement from the beyond. Next Sunday will be his last in Cincinnati for the season.

Heligoland has been ceded to Germany by England in return for territorial concession in Africa.

A confiding correspondent of The Better Way "is anxious to procure some evidence of a future state as made known by Moses in his day." We are much interested in evidence given in our day.—London Light.

Although Mr. Emerson's tests are all good, they are mostly of a private nature and not intended for public print, but we have been permitted to mention the following: In the audience were two strangers. Selecting these from the rest, the medium said he saw a number of spirits near them and gave their names, then said the letter N was being held up, which perhaps indicated their family name. Also said that they need not hurry themselves eastward as a few days would make no difference in their plans. Both manifested astonishment at the accuracy with which everything was told, and then acknowledged that not only the names given were correct, but that they were strangers in the city and were on their way from Nebraska to Philadelphia. The gentleman's name, as ascertained, is Charles Nixon.

To-day is the Lyceum picnic at Mount Lookout Park. Those preferring to take the railroad train and thus avoiding a change of cars, will find one in waiting at the Pan Handle station at 11:15 a. m., and 1:15, 3:30, 5:00 and 5:30 p. m.

At the annual meeting of the stockholders of The Way Publishing Co., the following board of directors was elected to serve for the ensuing year: M. G. Youmans, J. H. Wright, C. C. Stowell, Richardson, L. N. Criger, I. S. McCracken and E. O. Hare. At the subsequent board meeting the following officers

were elected: M. G. Youmans, president; J. H. Wright, treasurer; C. C. Stowell, secretary; R. Richardson, solicitor.

Queen Victoria is having her portrait painted in her uniform as Colonel of the regiment of Prussian dragoons to which she was some time ago appointed. It will be only a little less imposing than the picture of a drum-major.—N. Y. World.

Dr. W. S. Eldridge, the magnetic healer of this city, will be at Lookout Mountain during the season.

W. D. S.—Such "cranks" are not worthy of being noticed. They only injure themselves in trying to make Spiritualism odious in the sight of others.

It is told of Mrs. Ruth Evans, of Freetown, Mass., that she celebrated her 90th anniversary recently by "giving a dinner to her eight daughters, the eldest of whom is now a promising girl of 70."

The Lyceum of the Union Society closes next Sunday for the summer season—until the first Sunday in September. The friends are invited to attend the closing exercises, as they will be of more than ordinary interest. Mrs. Ross, the conductor, deserves much credit for her unquitted labor, and it is hoped that the friends of the Lyceum will make the occasion an ovation to this untiring worker in the good cause of instructing the young. Shower her with good wishes and floral remembrances.

With the thermometer winking at a hundred degrees in the shade a little incompatibility of temper is excusable.

Notes on Witchcraft.

Few more remarkable discoveries of ancient documents have been made in this country than that reported the other day from Salem, where the original papers relating to the terrible witchcraft delusion are said to have been found in a vault utilized for the storage of county records. It would be hardly possible to mention any one episode set forth in the history of New England that possesses so strange a fascination as belong to the rise and decline of that fearful excitement in Salem, or more accurately speaking, in what is now Danvers Center—which caused nineteen innocent people to be put to death under sentence for an impossible crime. The remarkable story of newly-discovered documents pertaining to the evil days of 1692 will awaken, for a time, particular public interest in the whole subject. There is one fact, not wholly unknown, but generally unnoticed, that bears weightily on the still mooted question how far the honor of our Puritan ancestry is affected by that tragic episode. It is that when the illusion has spent its force as a tempt was made out of the scanty public treasury of those days to recompense the surviving victims, as far as money could do so, for the wrong done them. There is said to have been found a list of those who were in the prison when the tide of public sentiment turned toward better things, together with a record of sums ranging from £20 to £50 paid the released captives or to the dependent relatives of those who had perished on the gibbet. This indicates what authentic history confirms, that our forefathers in the Massachusetts Bay colony were so far from being obdurate, persistent and heartless in their error, that they soon repented and sought how they might atone for it. In the same connection must always be taken another fact, if we would do even-handed justice to the memory of the dead. Belief in witchcraft was practically universal in the seventeenth century throughout the civilized world, and had been for many generations. Just two hundred years before the outbreak in Salem a Papal bull had kindled inquisitorial fires in Germany for the destruction of sorcerers, and successive bulls increased the popular frenzy; so that many hundreds of helpless victims were put to death, often by means of cruel tortures, during a comparatively few years. But no sect or section of the Christian world was exempt and Protestant England, under Elizabeth, James I. and Charles I., was the scene of cruel persecutions for this cause. Historians tell us that fully three thousand people are believed to have perished under the charge of witchcraft during the period of the Long Parliament; that is to say, at the very time when the seeds of civil and religious liberty were being planted in old England and New England.—Boston Advertiser.

Literary.

The Carrier Dove for June contains the report of a debate between Moses Hall and Samuel P. Putnam, on the subject, "Do the Phenomena of Spiritualism Demonstrate a Future Conscious Existence for Man?" Mr. Hall took the affirmative and Mr. Putnam the negative.

The Gleaner for May has the portrait of Mrs. Mary E. H. Dow as frontispiece. About fifty pages of select reading matter make up the contents. Single copies to address Mrs. Julia Schlegel, editor Carrier Dove, 841 Market street, San Francisco, Cal.

The Dawn, monthly magazine on Christian Socialism, for June contains a leader entitled "Henry George or Edward Bellamy; Which, or Neither?" By Prof. Ezra P. Gould, D. D. Address 36 Bromfield St., Boston. Single copies 10c.

A Ginger Bread Barometer. It is nothing more or less than the figure of a General made of ginger bread which Clavette buys every year at the Place du Trone. When he gets home he hangs his purchase on a nail. You know the effect of the atmosphere on ginger bread. The slightest moisture renders it soft; in dry weather, on the contrary, it grows hard and tough. Every morning on going out Clavette asks his servant: "What does the General say?" The man forthwith applies his thumb to the figure and replies: "The General feels flabby about the chest; you'd better take your umbrella." On the other hand, when the symptoms are "hard and unyielding," our worthy colleague sallies forth in his new hat—French Paper.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
S. W. Cor. Plum & McFarland Sts.

CINCINNATI - - - - - JUNE 28, 1890

A. F. MELCHERS - - - - - EDITOR

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent Six Months for \$1.00.

The Better Way cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable unworthy of action.

When the post office address of The Better Way is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to The Way Publishing Co., 215 McFarland St., South West Corner of Plum and McFarland, CINCINNATI, O.

EDUCATION DOES NOT GIVE CHARACTER.

The American Sentinel writes:

"In the arguments on the subject of 'Education and the state,' which are now so widely made, it is often stated that ignorance is the mother of crime, and that therefore it is for the interest of the state that its citizens should be intelligent if it would have good citizens, as intelligence is the mother of virtue. This is not true. It would be hard to prove that ignorance is any more the mother of crime than is intelligence. The ignorant are not the only ones who commit crime. Go to any penitentiary, and, although we have not actually tested the matter, we feel perfectly safe in saying that of the inmates, it will be found that those who can read and write are not the minority. Ninety-four per cent. of the criminals of New York state can read. Thousands upon thousands of boys to-day, are reading stuff that tends infinitely more to make them criminals than the inability to read could possibly do. It is a fact that from one of the western penitentiaries a regular newspaper is issued. All the type setting, editorial work and everything in connection with it, is done by the regular convicts of the penitentiary. With hundreds, yes, thousands of people in the penitentiaries, the trouble with them was not that they could not write, but that they wrote too much, and too well, especially other people's names. The bank wreckers, the embezzlers and the forgers, are not persons who are ignorant; they are people of excellent education.

This is not in any sense an argument in favor of ignorance and against education. It simply illustrates the fact that education does not give character, while it is, in fact, only character that counts. A man may have an excellent character and be either ignorant or educated. In fact, if he be not honest, the probabilities are that education will make him the greater thief, as in the case of the forgers, the bank wreckers and the embezzlers.

Let the people be educated most completely everywhere, but let character be built up in them at the same time."

And we would add, rather than sacrifice morality or health, let a child's education be limited; for if the foundation or aptitude for learning is inherent, nothing will be lost by it. The greatest men were home taught or self educated. Every possibility in the soul will manifest in due time, and it is a pity that the first principles of schooling to unfold these. Secondly, character is much dependent on health; for a child whose vitality has been sapped out by rigid school discipline or forced mental labor, feels the desire for unnatural stimulation in youth which a healthy body does not. Immorality, often follows "precocity" in childhood. True precocity even should not be allowed too much reins, while disciplinary schooling is absolutely detrimental to health, and consequently to moral development. Ignorance in the form of spiritual darkness may be the mother of crime so-called, but such ignorance in a civilized community society is responsible for. Furnish better conditions for the laboring classes and this too will subside. Keep a man ground down to a level with the animal, and the effects will be compatible with his condition. Give a man the comforts which a human being is entitled to, and he will feel like living or acting one. In other words, treat him like a dog and he will be one; but treat him like a gentleman, and he will want to be that.

ARE SPIRITS MONEY MAKERS?

James Snell, says a Kingston, N. Y. item, has been pronounced insane and placed in the Utica asylum. Some years ago this gentleman employed a female clairvoyant to advise him. She told him to keep his coat in a box for a number of years and he would then receive \$40,000 for the animal. He did so, and this besides other foolish predictions made to him preyed on his mind with the above result. Although we are sorry for Mr. Snell a two-fold lesson may be drawn from this circumstance. First, that it is very foolish on the part of people, whether Spiritualists or not, to consult clairvoyants concerning material affairs; for if they are not genuine mediums they will be humbugged, and if they are, they will be mocked by spirits nine times out of ten when consulting them with a selfish or money-making aim in view. Spiritualism did not come to man to enrich him in

things material, but in the spiritual only. If by following out the spirits injunctions and he unfolds in mental perception or intuition, and then uses these for money making, there is no objection raised, for it is by his own endeavors that he does so, and not by spirit assistance. But under other conditions he need not hope for material aid from the spirit side of life, except perhaps when in distress or in absolute need. Otherwise it is man's duty to look out for himself.—The second lesson is, that when anything so foolish as the above is given through a clairvoyant, whether a spirit medium or not (for clairvoyants may exercise their gifts independent of spirits) or anything else is given that is impractical or unreasonable, it should be discarded peremptorily as the effect of a diseased mind, whether coming from spirits or not. For often mediums will practice their gift when they are absolutely unfit to do so, either being not sufficiently developed to see clearly themselves or of interpreting the spirits' meaning clearly, and which is always more or less perverted when exercising the gift for venal or unspiritual purposes. And besides that, partially developed mediums often jump to conclusions that they are able to cope with any problem because they happen to be correct in delineating things correctly at home or among friends and harmonious relationships. But this is the rock on which the majority founder. A cry of fraud is the result and the medium gets into trouble. Mediums cannot be too careful as to whom they admit. A few dollars less at a seance will save them other expenses in the end; their reputation; their health; make their usefulness last longer; and give them a living for a lifetime out of it if not too anxious to enrich themselves—for the fundamental principles of Spiritualism apply to them as well as to others, namely, to enrich the soul and not the body.

A REPETITION OF HISTORY.

Some of the main features in the presidents address at the opening of the Presbyterian Assembly at Saratoga, were, a laudation of the Presbyterian creed and a glorification of the power of mammon—that "our church owns and controls more money than any other in the land."

Not that the president sanctions this state of affairs; for he also admits that it is a relic of the mammonism and materialism of Moses' time which had nothing in common with the religion of Christ that succeeded it. But it proves that religions as well as secular history repeats itself. The church to-day stands very much where it did nineteen hundred years ago, and what the new revelation of the humble Nazarine was toward the church of that day, Spiritualism is toward the church of to-day. It meets about with the same reception, and which was even prophesied by the Nazarine himself when he said though he should reappear he would not be acknowledged—meaning in spirit, of course. He, or at least, a similar spiritual wave has made itself manifest, and the church, like in those days, repudiates it, because it does not come to them. Did a new spiritual revelation ever come to a standing religious organization? History repeats itself even in that respect, and Spiritualism, like Christianity, had to find its birth in humble quarters; for humility is spirituality—like attracting like. It is not worldlyism which the spirit seeks but humility and love, and this is found in its present state among the poor and humble of earth's people—he same ever having been and probably ever will be.

FREE COINAGE.

The gist of the silver bill lies in the first section, as follows:

That from and after date of the passage of this act the unit of value in the United States shall be the dollar, and the same may be coined of 412½ grains of standard silver, or of 25 and eight-tenths grains of standard gold; and the said coins shall be equally legal tender for all debts, public or private, that hereafter any owner of silver or gold bullion may deposit the same at any mint of the United States to be formed into standard dollars or bars for his benefit and without charge; but it shall be lawful to refuse any deposit of less value than \$100, or any bullion so base as to be unsuitable for the operations of the mint.

When passed and in operation we trust that there will be no more cry of hard times. Old silver will be almost as good as ready cash, and those who haven't enough to make up the hundred dollars worth required, can club with others or sell to silver brokers, which will probably constitute a new industry in the future. In the meantime let us rejoice that money is in sight, at all events, even if it does take time to circulate.

But—there is a great big *but* in the way—and that is that it has not yet passed the lower house, and from indications it will not pass. If Mr. Reed, the present speaker, can prevent it. He does not favor it, and we will have to try and get along without it until more of our representatives favor it, or we get representatives who are more obliging, or better know the wants of the people.

We feel disposed, meanwhile desiring our readers to bear in mind our own stand as to Spiritualism, to praise a certain paper devoted to exposition of that belief. Those that believe in Spiritualism and desire an organ of their views, or those that do not believe but wish to hear the other side, will not find among spiritual periodicals a better conducted one than The Better Way. It is published in Cincinnati, at \$2 per year.—N. Y. Truthseeker.

A MAIL WAGON'S RIGHT OF WAY.

United States Commissioner Murfield had a singular case before him in Jersey City. One of the New Jersey Central Railroad ferryboats was so crowded with people returning from the races that orders were issued that no teams should be allowed on board, and the passengers, in the confidence that the order would be observed, overflowed from the cabins into the gangways.

Just as the boat was about to put out from the slip—at Communipaw—a mail wagon with belated mail bags made its appearance in the ferry gangway, and the driver drove his team furiously in among the crowd. A woman who stood in the gangway was run down and tramped upon. She was carried in a fainting condition into one of the waiting rooms. Special Officer Lennon and Policeman Burke ordered the driver to halt. He drove right on, heedless of their warning, scattering passengers in every direction. One officer caught the horses by the heads, while the other climbed to the box. The driver used his whip on the officers and horses, and there was great excitement all around.

Next day the driver charged the two policemen before the Commissioner with obstructing and detaining the United States mails. They were put under \$50 bonds each to answer, and the driver's right to run over people who get in his way remains unimpaired. The policemen propose to bring a counter-action against the driver.—What next?

HOW TO PAY THE BONDED DEBT.

If the majority of our voters are opposed to the bonded debt—if "talk" can be relied on—why not form an Anti Bond Party and try their strength.

We offer the following plank for their platform though a knotty one, and one that our bond-holders would like to try their axes on—even at the risk of dulling their edges on the knots.

1. That the bonded debt be paid;
2. That the same be paid within a limited time;
3. That 25 per cent. of the interest be paid cash down with every bond presented within one year from the passage of the bill to that effect;
4. That only the regular interest due on each bond be paid after the expiration of first year and until the end of the second year;
5. That no interest be paid on any bond during the third year; and
6. That all bonds not presented for payment during the third year be cancelled.

This Anti Bond Party may then enjoy the last year of their administration freed from a heavy burden—and perhaps without any money left in the treasury. But we can afford to take our chances on that, and trust to the resources of our country—especially to those of our gold mines. For is not our motto: "In God we trust."

NEAT TRICK OF THE DEAR GIRLS.

The collection was just beginning. An old gentleman who sat two or three pews back from the front of the church handed each of the two girls in his pew a \$10 bill. The girls crumpled the bills up in their hands, and when their father handed the plate along two crumpled bills dropped into it. But they were not \$10 bills; they were only ones.

"They make \$9 off the heathen every Sunday in that way," said the sexton afterward. In one hand they hold the crumpled \$10 bill, in the other hand they have ready a \$1 bill, and that goes into the box. The trick is an old one; I've seen it ever since I've been sexton here, and it's a little strange to me that the father never seems to find it out."—New York Sun.

These good Christians certainly did not believe in the all-seeing eye of a Christian God—nor even in spirits who are always around watching us poor mortals to keep us from doing wrong when they can so impress us, and which some people call the "dictates of conscience."

A CRIMINAL LAW.

Mrs. Mary Bassman of New York was summoned to appear before the Surrogate's Court for a funeral debt. Being in confinement she was unable to appear. Hereupon an order to arrest her for contempt of court was issued, and while still in a weak condition, was locked up in Ludlow street jail. Meanwhile her newly born babe being deprived of a mother's care, sickened and died.

The New York World says:

"This illustration of the unnecessary cruelty sometimes occasioned by the force of law was forcibly brought to the mind of Surrogate Ransom by Senator Roesch, who appeared as Mrs. Bassman's counsel and asked for her release. The request was granted, the Surrogate remarking that the law that made it possible for the unfortunate woman's imprisonment was a cruel one and should be repealed."

Who is responsible for the death of the child in this case? The man who rushed his claim through the court and caused the arrest for contempt, or the state for having such a law on the statute? Are such laws not crimes in themselves?

TO CORRESPONDENTS.

As correspondences are principally advertisements for the societies from which they are sent, it should behoove the secretaries or writers of the same to be brief, concise and to the point—simply stating facts without much comment—if they desire them to be read. We are living in a fast age and people are not wont to plod through long communications now-a-days. The work praises its master. So the sayings or doings of a speaker or medium speak for themselves. Merit is not without reward; and while the work of a society advertises it in its community, the sayings or doings of a medium solicits the world's attention without the writer's praise or comment.

ANOTHER NEW DEPARTURE.

With the next issue, which also begins a new year of our existence, THE BETTER WAY will appear in a brand new dress, and we hope our readers will appreciate our enterprise enough to not only renew their subscription to a man or woman, but make an effort to send us each an additional new subscriber as a boom. It costs money to make improvements, and we must rely on our friends in the cause, and particularly those interested in the welfare of this journal, to stand by us, to sustain and aid us materially. We have endeavored to make an acceptable paper and hope to make one now that is exceptional in no respect—in no department. We have the promise of several good contributors and will already begin the next number with one of them. Send us the names and addresses of your friends who would be likely to subscribe, that we may send them sample copies. Also remember that we need your friendship and aid in this new departure, and that success in journalism depends principally on financial encouragement.

ICE vs. SPIRITS.

The New York World is making war on the ice dealers. Some time ago a reporter of this paper hired himself out to a retailer of the chrysalized stuff, sold ice from the carts, learned the "tricks of the trade" and then "gave it all away" in public print. It was discovered that false scales played an important part in the deal, and that the retailer was the gainer thereby, making an extra stipend not included in his salary. This "expose" will be of more practical benefit to the people than exposing (?) materializing mediums. Let the World deal in material things; the spiritual is not within its province. It may catch an ice man, but it will never catch a spirit; and it may kill an illegitimate ice trade, but it can never kill Spiritualism.

THE LOUISIANA LOTTERY

Managers have a good deal to learn. The bill they have introduced in the local legislature to extend their charter is described as an act to amend the Louisiana Constitution by inserting in it an article on "leaves, schools, charities, pensions, drainage and lotteries." Such clumsiness would make the average Tammany Assemblyman blush. At Albany a particularly wicked bill is always disguised under an innocuous title; and since there was nothing to prevent the substitution of "charitable institutions" for "lotteries," it is plain the lottery men have missed a point. But there is not much hope for them, under any circumstances. The bill seems pretty sure not to pass.—New York Tribune.

CONSCIOUSNESS.

We appreciate and enjoy our surroundings only relatively to the state of consciousness in harmony with them. If our eyes were suddenly to develop microscopic powers, and our hearing become correspondingly enlarged, sights and sounds that we now consider delightful, would revolt our senses with imperfections.

The more we become spiritualized, the more acute our senses become; therefore, inharmonies that were formerly unheeded in our nature cause, us to suffer intensely.—World's Advance Thought.

Hanging on circumstantial evidence is an absolute crime committed to avenge a crime only supposed to have been committed. Even if guilty, one crime does not justify the committing of another. One who murders, whether in the heat of passion or for plunder, is a sick soul and needs caring for. Not by hanging, but in the form of discipline, obedience to reformatory rules, and moral or spiritual teachings. Dispatching him out of the body unregenerated leaves him the same criminal that he was in the body, and the world is all the worse off for it; for it is a criminal let loose in the spirit world to continue his work if so disposed. If capital punishment must be, let it be not too hasty.

The higher spirits who direct the new order of things in this world experience the same difficulties in breaking through the ignorance and superstition with its attending influence and power among spirits on the earth sphere that Spiritualists experience in earth or mortal life. Opposing elements on the other side, not many years ago, gave the above named class as much concern as orthodox and materialism yet give to advanced mortals. But since the barrier between the two worlds have been broken down, much assistance has been rendered by converts from earth bound spirits, thus giving the former more away and influence over mortal conditions generally.

Max O'Rell says of our country:

"If there is an impression which my second sojourn in America has deepened into a strong conviction it is that public opinion has no influence there. If Jonathan thinks Europeans look upon Americans as a free nation, he does not credit them with the intelligence they possess."

When under the law of forced vaccination a patient dies, victim to the inoculation, who is responsible for the murder? Is such a law not worse even than that of capital punishment? Is such a law not a crime in itself? Let us abolish crime on our statutes.

Brimstone and sulphur have been put on the free list by the tariff-tinkers. This must be good news for old foggy orthodox preachers who still dispense these articles to their congregations on Sundays.

Man may not be able to control his thoughts, but he can his actions, and through the latter his thoughts finally take a turn for the better—for as a man is, so he thinks.

In politics the moral reformers are generally made up of those on the defeated side of the question. It is like spiritual comfort to the forlorn.

To enjoy a rest we must be tired. Lazy people therefore cannot appreciate the comforts of a man who works.

No man can command as well as he who has learnt how to serve.

Briefs, Personals and Locals.

Next Sunday is Mr. Emerson's last. He will lecture and give tests in the morning at 10:30, and in the evening at 7:30. Admission free in the forenoon and 15 cents in the evening. All are invited.

The Lutherans, to the number of seven hundred delegates, met in Milwaukee in convention, to protest against the Bennett law. Strong speeches were made. They have decided to make the issue one of controlling importance in the campaign this fall.

A large audience assembled at G. A. R. Hall on Wednesday evening, the 18th inst., to listen to the experiences of Mr. Emerson as a Spiritualist, and his conversion from Methodism to Spiritualism. He said that as a boy already he had intimations of his mediumship, having raps and disturbances about the house at night, and when rising from his chair at the dinner table, the chair would follow him without contact across the room. On several occasions a large table would follow him to the door when going out, but would be obstructed on account of its size, and he jerked back on this account, though ten feet away from it, this showing the strong connection that existed between the object moved and the medium. His first "dead trance" condition took place at a Methodist camp meeting, where he was controlled for twenty minutes before returning to consciousness. But while in this state he saw and conversed with friends and relations who had been "dead" for years, and which he recollected fully after his revival. Four such events brought him to the realization that he was a trance medium, and after consulting with developed mediums entered the field of spiritualistic labor. He rapidly developed as a speaker, diagnoser of diseases and test medium, and has now been on the rostrum about eleven years. Mr. Emerson is quite a young man yet, perhaps about 30 years of age, very pleasant in manners, charitable in disposition, kind hearted and pure in character. He is not of large build, but well proportioned, good looking, has a fair complexion, a dark mustache gracefully curved, and withal is a genial companion, exerting a good influence on his surroundings, psychometrically speaking. Mr. Emerson's lectures are of a purely spiritual nature, and his tests of spirit presence, giving names and circumstances accurately, are pre-eminent, and convincing to any one open to conviction and the truths of Spiritualism. Last Sunday he spoke as usual morning and evening, and brought much light and comfort to those lingering and thirsting for spiritual food and words of encouragement from the beyond. Next Sunday will be his last in Cincinnati for the season.

Heligoland has been ceded to Germany by England in return for territorial concession in Africa.

A confiding correspondent of The Better Way "is anxious to procure some evidence of a future state as made known by Moses in Egypt." We are much interested in evidence given in our day.—London Light.

Although Mr. Emerson's tests are all good, they are mostly of a private nature and not intended for public print, but we have been permitted to mention the following: In the audience were two strangers. Selecting these from the rest, the medium said he saw a number of spirits near them and gave their names, then said the letter N was being held up, which perhaps indicated their family name. Also said that they need not hurry themselves eastward as a few days would make no difference in their plans. Both manifested astonishment at the accuracy with which everything was told, and then acknowledged that not only the names given were correct, but that they were strangers in the city and were on their way from Nebraska to Philadelphia. The gentleman's name, as ascertained, is Charles Nixon.

To-day is the Lyceum picnic at Mount Lookout Park. Those preferring to take the railroad train and thus avoiding a change of cars, will find one in waiting at the Pan Handle station at 1:15 p. m., and 1:15, 2:30, 3:50, 5:00 and 5:50 p. m.

At the annual meeting of the stockholders of The Way Publishing Co., the following board of directors was elected to serve for the ensuing year: M. G. Youmans, J. H. Wright, C. C. Stowell, R. Richardson, L. N. Crigler, I. S. McCracken and E. O. Hare. At the subsequent board meeting the following officers

were elected: M. G. Youmans, president; J. H. Wright, treasurer; C. C. Stowell, secretary; R. Richardson, solicitor.

Queen Victoria is having her portrait painted in her uniform as Colonel of the regiment of Prussian dragoons to which she was some time ago appointed. It will be only a little less imposing than the picture of a drum-major.—N. Y. World.

Dr. W. S. Eldridge, the magnetic healer of this city, will be at Lookout Mountain during the season.

W. D. S.—Such "cranks" are not worthy of being noticed. They only injure themselves in trying to make Spiritualism odious in the sight of others.

It is told of Mrs. Ruth Evans, of Framingham, Mass., that she celebrated her golden anniversary recently by "giving a dinner to her eight daughters, the eldest of whom is now a promising girl of 70."

The Lyceum of the Union Society closes next Sunday for the summer season—until the first Sunday in September. The friends are invited to attend the closing exercises, as they will be of more than ordinary interest. Mrs. Rose, the conductor, deserves much credit for her unquitted labor, and it is hoped that the friends of the Lyceum will make the occasion an ovation to this untiring worker in the good cause of "instructing the young." Shower her with good wishes and floral remembrances.

With the thermometer winking at a hundred degrees in the shade a little incompatibility of temper is excusable.

Notes on Witchcraft.

Few more remarkable discoveries of ancient documents have been made in this country than that reported the other day from Salem, where the original papers relating to the terrible witchcraft delusion are said to have been found in a vault utilized for the storage of county records. It would be hardly possible to mention any one episode set forth in the history of New England that possesses so strange a fascination as belong to the rise and decline of that fearful excitement in Salem, or more accurately speaking, in what is now Danvers Center—which caused nineteen innocent people to be put to death under sentence for an impossible crime. The remarkable story of newly discovered documents pertaining to the evil days of 1692 will awaken, for a time, particular public interest in the whole subject. There is one fact, not wholly unknown, but generally unnoticed, that bears weightily on the still mooted question how far the honor of our Puritan ancestry is affected by that tragic episode. It is that when the illusion has spent its force as a tempt was made out of the scanty public treasury of those days to recompense the surviving victims, as far as money could do so, for the wrong done them. There is said to have been found a list of those who were in the prison when the tide of public sentiment turned toward better things, together with a record of sums ranging from £20 to £50 paid to the released captives or to the dependent relatives of those who had perished on the gibbet. This indicates what authentic history confirms, that our forefathers in the Massachusetts Bay colony were so far from being obdurate, persistent and heartless in their error, that they soon repented and sought how they might atone for it. In the same connection must always be taken another fact, if we would do even-handed justice to the memory of the dead. Belief in witchcraft was practically universal in the seventeenth century throughout the civilized world, and had been for many generations. Just two hundred years before the outbreak in Salem a Papal bull had kindled inquisitorial fires in Germany for the destruction of sorcerers, and successive bulls increased the popular frenzy; so that many hundreds of helpless victims were put to death, often by means of cruel tortures, during a comparatively few years. But no sect or section of the Christian world was exempt and Protestant England, under Elizabeth, James I. and Charles I., was the scene of cruel persecutions for this cause. Historians tell us that fully three thousand people are believed to have perished under the charge of witchcraft during the period of the Long Parliament; that is to say, at the very time when the seeds of civil and religious liberty were being planted in old England and New England.—Boston Advertiser.

Literary.

The Carrier Dove for June contains the report of a debate between Moses Hall and Samuel P. Putnam, on the subject, "Do the Phenomena of Spiritualism Demonstrate a Future Conscious Existence for Man?" Mr. Hull took the affirmative and Mr. Putnam the negative.

The Gleaner for May has the portrait of Mrs. Mary E. H. Dow as frontispiece. About fifty pages of select reading matter make up the contents. Single copies 10c. Address Mrs. Julia Schlegler, editor Carrier Dove, 841 Market street, San Francisco, Cal.

The Dawn, monthly magazine on Christian Socialism, for June contains a leader entitled "Henry George or Edward Bellamy; Which, or Neither?" By Prof. Ezra P. Gould, D. D. Address 35 Bromfield St., Boston. Single copies 10c.

A Ginger Bread Remedy.

It is nothing more or less than the figure of a General made of ginger bread which Clavette buys every year at the Place du Trone. When he gets home he hangs his purchase on a nail. You know the effect of the atmosphere on ginger bread. The slightest moisture renders it soft; in dry weather, on the contrary, it grows hard and tough. Every morning on going out Clavette asks his servant: "What does the General say?" The man forthwith applies his thumb to the figure and replies: "The General feels flabby about the chest; you'd better take your umbrella." On the other hand, when the symptoms are "hard and unyielding," our worthy colleague salutes forth in his new hat—French Paper.

CORRESPONDENCE

Onset, Mass.

Opening day at Onset was ushered in midst a succession of rainy days with much thunder and lightning.

The Saturday evening train brought more people to the grounds than the morning train, as the weather was more propitious for a pleasant Sunday. Many took advantage of the reduction of fares to visit the charming spot and enjoy cottages for the season.

Among the arrivals we noted Col. Crockett, Mr. and Mrs. Langley, Mrs. Bird, Mr. Warner, Dr. Richardson, Mrs. Bicknell, Mrs. Ida Whitlock, Mr. and Mrs. Borrell, Mr. and Mrs. Charles Smith, Mr. M. D. Coffin and patient, Miss Helen Barry, Mrs. Winslow, of Taunton, Mrs. Loring, Mr. and Mrs. Appleton, Mrs. Bonker and sister, C. W. Sullivan, mother and sister, Mr. and Mrs. Hatch, Mr. Blackburn, Mr. Crane and many others whose names we have no space to mention.

Saturday evening a social reunion was held at the Washburn House. Sunday morning was foggy, damp and disagreeable, and the meeting of the day were held in the temple instead of the grove, as at first proposed. Towards noon the sun came out in all its brightness, and the afternoon and evening were pleasant, the air clear and invigorating.

Col. Crockett opened the meeting by greeting and we came to Onset, followed by a song, "We'll Meet Again in the Morning Land," daily rendered by Mr. C. W. Sullivan, Mrs. Loring and Mrs. Langley, with Mr. Langley at the piano. Dr. Richardson, the first speaker introduced, spoke feelingly of the associations connected with these meetings and the familiar faces that from year to year assemble together here, and also of the invisible ones who held the interest of Onset Camp Meetings so dear to their hearts when here with us in the body. He spoke also of the harmony that exists among true Spiritualists, and of the hope and satisfaction that lives in the heart of every true, practical Spiritualist. Song, "I Wait on the beautiful Shore of the beautiful Stream," by the choir. Mrs. Ida Whitlock was next introduced, who spoke first of the attachment to "dear old Onset," and followed by remarks upon the "Growth of the spirit." We thank God for the new light; it teaches man that there is no limit to the possibilities of spirit; that he may dwell with the infinite and the infinite may be brought down to his use. When we look back to man's little beginnings and see the advancement to his present condition, where shall we dare to place the limit? We speak of the religions of the past; we say Spiritualism has made its way into the churches. Has it been Spiritualism alone that has done this? Has man not grown from that dwarfed and cramped condition to a thinking individual? The flowers that grow upon the highest mountain and down deep in the valleys, do they bloom without a purpose? And so the people in the churches have grown and expanded and realize that flowers are growing for them outside the churches, and they will have them, and these are stepping stones that have given them a power and they have gotten out of the churches and learned that man with his intellectual abilities may come forth and take them as a part of his inheritance and that inheritance is a part of immortal life. We talk of material wealth and of those who are rich in money and lands, but how poor they are in spirit compared to those who are wealthy in intellect and spiritual abilities. Intellectual men are not willing to be led; they must lead, and they realize that man is an infinite being and that immortal life belongs to him, and the only wealth that he can take with him is the study that makes man know that his possibilities cannot be held; that the spiritual sciences of the day and Modern Spiritualism means a development and growth of spirit and a knowledge of spiritual spheres. The past religions are but schools in which the spirit has gained knowledge. At the present time there is need of research, of hard work, of plant, rather than to go ahead and plant the seed, and in all conditions of life, no matter how low, there is work for all. Every man that is torn into the world, his work is born with him. He cannot do it all in this life, but more and more later on, and there is no limit to man's intellect. The intellectual power of the world shows that it can go into the depths and bring forth the "Jewel of great price."

Song, "Open the Gates for Me."

The next speaker of the morning was Mr. Henry H. Warner. What is the future of Spiritualism? The future is the realm of rare possibilities. They are limitless. Your philosophy comes within the realm of natural law; there is nothing supernatural about it. Climb the mountain peaks or go to the greatest depths and you are still with the natural. The spirit world whispers to us to-day, and says, "Come up higher." Man never had an original thought; his brain is but the telegraphic medium for thought. It matters not what the morality of a medium is; it depends upon the fitness of the medium for that particular phase and the truthfulness of the message depends upon the truthfulness of those who sit for the results.

Song, "Beautiful Home of the Soul."

In the afternoon Dr. H. B. Storer and Mrs. Shelbamer Longley were the speakers. Meeting opened with singing "We'll shout with Joy and Gladness that We are Living Here to-day," by Mr. Sullivan, Mr. Warner, Mrs. Loring, with Mr. Langley at the piano.

Solo, "Beautiful Dreams," by Mr. Langley.

Col. Crockett introduced as first speaker of the day, Dr. H. B. Storer. When we realize that our appearance here is but for a brief season; when we remember those that have ahead before us upon human life, those heroic souls who have raised the down-trodden, we desire to meet them again and to look more fully upon their spirits. When we remember Wendell Phillips, his plea for the oppressed, and who in time sought to unite capital and labor, we feel that we desire not only to look upon but to enter into his spirit and to be inspired by his example. If Spiritualism stands for anything, it stands for demonstration of continuity after death. Having demonstrated it, it is impossible longer to doubt. There is something in all demonstrations with which a Spiritualist can sympathize, but no sect demonstrates the continuity of life but Spiritualism, and mediumship does it. He reviewed the rise of Spiritualism forty years ago, and followed it to the present time. It is making its good way in our history and will make its way the wide world over. Investigate and be taught and let it away your lives. The bells of memory ring out sweet to-day, and tell us a hint of what shall come to us in a brighter land of which this is a poor, imperfect symbol.

Solo by Mr. Langley, "A Thin Veil Between Us."

Mrs. Longley was next introduced, who spoke of the privilege we enjoy of coming to this beautiful Onset, from year to year, for self-culture and spiritual enlightenment. There is no such thing as elementalism,

gnomes and elves. Occult science, metaphysics, with its mysterious manifestations, that can they contain more grand than Spiritualism when properly received and understood. Philosophic Spiritualism when properly understood will present to humanity the noblest and noblest of human faculties. It appeals to the human heart as a code of moral ethics that as yet we shall never also reap, unless we yield to a spirit of justice we will repeat by and by. There is a spiritual life that is known as a remnant and that comes into us when we realize that we are not alone, but that we are part of a whole. Spiritualism, with its code of moral ethics repeated by the beautiful Nazario, "Do to others as you would have others do to you." When this shall be adopted in every day life there will be no oppression or misfortune, only peace and harmony shall walk abroad, bidding all hearts into one, which shall link all together in one chain of brotherhood, so that he who has greater strength than his neighbor shall not grieve his brother, but shall be his brother, and extend to him a kind and fraternal hand, declaring "You are my brother," showing what perseverance and courage will be by and by growing and ripening out an angel of perfection, a fair and glorious object of unfading glory and ripening out an angel of perfection.

The meeting closed by the president thanking all those who had participated to make this opening successful.

Sunday evening a reception was held at the Washburn House for Mr. Henry H. Warner.

A little paper has just been placed in my hands, called the "Cassadaguan," giving a sketch of the first trials and triumphs of Spiritualism at Onset. It is a most interesting and well-written paper, and a most creditable monument to the work of the Onset Camp Meetings. This meeting will commence the 25th of July and close the 31st of August.

On Saturday morning I am writing this month with the success of an expert, and getting a healthy color from the sea atmosphere preparatory to his work before him.

Mrs. Estelinda D. Stanton, who was so seriously injured by the "dude" train at Wareham bridge, an accident in which her sister and her horse and carriage were destroyed, and on which her own life was spared three years ago, has so far recovered that she walks without a cane now, and on December 1st, went to Swamp Lake Cemetery, North Harwich, to carry flowers for the graves of the loved ones. Mr. Stanton is engineer of the Onset Street Railroad. All parties anticipating a visit to Onset Camp Meeting will buy their tickets to Onset Station and patronize the dummy road, thereby assisting to support the meeting.

Excursion tickets can be had for that purpose. Excursion tickets can be had from New York and Boston at reduced rates for the season.

A few more real publishing houses are to be had. A. H. Tipple, real estate broker. Address Box 230, Onset, Mass., and receive prompt attention.

On June 28 a real publishing house, Mr. J. H. Young has published several books; his Bible Stories being the latest, consisting of over 300 stanzas, written under spirit control, and drawn from the Vedas of Hinduism and the Genesis of Moses. Liberal minded persons should read this book and lend it to their friends. Those desiring cards, circulars, bill heads, etc., enclosed, will be glad to address the Onset Publishing Company.

Miss Mary L. Packard has been engaged to lead the singing at the camp meeting, with Mr. Crockett at the piano.

The "Spiritual" Camp Meeting at Harwich will take place the 15th of July and close the 25th.

Augusta Frances Triff.

Crown Point, Ind.

The Indiana State Association of Spiritualists met pursuant to adjournment at Crown Point, Ind., June 13, 1890, for its regular quarterly conference. At 2 p. m. Dr. J. W. Westerfield, of Anderson; Ind., our old pioneer, called the meeting to order and introduced Dr. L. N. Blackledge, President of the State Association, who took the chair. In the absence of the Secretary W. R. Colby was appointed Secretary pro tem. Mrs. A. H. Luther, Mrs. Murphy, Mrs. Manahan and Anna Altman were appointed Committee on Finance. Dr. J. W. Westerfield, Mrs. A. H. Luther and Calvin Manahan, Committee on Arrangements to report at a later hour.

Short speeches were then in order, and responded to by Dr. J. W. Westerfield, Prof. W. W. Lockwood, of Ripon, Wis.; Will C. Hodge, of Beloit, Wis.; Dr. J. C. Phillips, of Chicago; C. W. Peters, of London, England; Mrs. H. N. Reed, Chicago; Mrs. A. H. Luther and others. A pleasant and profitable meeting was the result.

At 8 p. m. a good audience gathered and listened to the guides of our beloved sister, Cora L. V. Richmond, of Chicago. Of this lecture, as well as her work following, we need make no comment; her work is so well known for ability and merit, you have only to speak of her to have it fully understood and appreciated.

Saturday, the 14th, at 10 a. m., met for general conference. A general good feeling was expressed. After conference platform tests were given by C. W. Peters. Names in full were given; also a very fine ballot test, as follows: Parties in the audience were given slips of paper upon which they wrote names of parties in earth life, others containing names of parties in spirit life. Without a single failure the guides then made selection, telling which were in earth and which in spirit life with general characteristics. W. R. Colby then took the platform, and taking two "sides," being them together with rubber band around them, and calling for a gentleman in the audience to hold them in his hands, and moments they were opened and found there were messages from ten different persons well known to the friends in the audience, and written in different colors.

We were all entertained by the guides of Mrs. Richmond.

At 8 p. m. Prof. W. W. Lockwood commenced his series of lectures, which were continued at 10 a. m. and 8 p. m. on Sunday. He spoke of the scientific and scientific point. And while Spiritualists have heretofore argued that neither science nor theology have demonstrated the continuity of life, yet the thinkers who listened to the professor and his guides, and who demonstrated the continuity of life scientifically.

At 2 p. m. W. R. Colby lectured on subjects selected by the audience, mingling his lecture with tests for the audience in the audience. He was followed by Mrs. A. H. Luther, whose guides, gave for an hour a glimpse of spirit life, both upon the earth and spirit plane.

The meetings were enlivened by the vocal powers of our brother, Dr. J. C. Phillips, of whom too much cannot be said.

At the close Professor Lockwood's lecture Sunday evening, after a vote of thanks to speakers and especially to the friends of Crown Point, who have done so much to enter and make the meeting a success, the meeting adjourned to meet in annual session at Indianapolis, October 9, 1890.

W. R. Colby, Sec'y. pro tem.

L. M. Blackledge, Pres't. I. S. A. S.

It was the pleasure of your correspondent to attend the quarterly meeting of the Indiana State Association, held at this place from the 13th to the 15th inclusive.

This was the first meeting of the kind held in Crown Point for a long period, and was a decided success. This very pleasant little town was settled mainly by an infidel element, and the sensitivity will readily detect the difference in the mental atmosphere when compared with places where orthodox predominates.

The speakers for the occasion were Mrs. Cora L. V. Richmond, Prof. Lockwood and Mrs. Colby Luther, whose residence is here.

Among the mediums present were Dr. J. C. Phillips, W. H. Colby and Mr. Peters, of London, Eng.

Here, as elsewhere, the people demand phenomena, and some very successful experiments were made by Mr. Peters in the platform tests, while Mr. Colby not only gave tests, but there was produced through his medial powers one of the finest exhibitions of state writing ever produced anywhere. The scribes were prepared in full

view of the audience, and there was no possibility of collusion or fraud. The scribes were held by one of the audience and the medium and in an incredible short time were opened and five messages and names were found upon the scribes, and the names of the scribes, and names and messages were fully recognized. Mrs. Richmond, as usual, was very entertaining and instructive. Mrs. Luther has lost none of her old-time force, and was both radical and eloquent. Prof. Lockwood, who, for many years was a materialist, presents the claims of Spiritualism from a genuine standpoint, and in a most lucid and convincing manner, presenting the gospel of non-material development instead of the blood of Jesus as the means of regeneration, and he justly holds that crime and pauperism will not cease until humanity ceases generating criminals and paupers. The friends here were very hospitable, entertaining all from a distance without money and without price.

Many pleasant and most valuable acquaintances were made, and should there be another meeting at Crown Point, may it be our good fortune to be there.

Will C. Hodge.

North Collins, N. Y.

The third annual June Festival of the Friends of Human Progress convened at Forest Temple, June 11th, 1890.

On account of the unfavorable weather the audience was small. The meeting was called to order by George W. Taylor, the President of the association, and after a few well chosen remarks and a song by the choir, Jennie C. Blake was introduced and spoke from subjects taken from the audience, the principal of which were: "Does goodness furnish the surest passport to heaven?" and "Out of the shadow of error into the sunlight of truth." She said "good and evil are so closely blended in this world that it is very difficult to tell just where virtue ends and sin begins; then there are the surrounding conditions and prejudices which exercise greater force over human lives than we are generally willing to admit. I agree with the old woman who said 'right's right and wrong's wrong,' but the query is how are we going to judge just what is right and just what constitutes wrong? Good and ill, heaven and hell are strangely blended in these lives of ours, and after all, the evil is mostly made up of ignorance. There are persons, highly moral by nature, where the finer, better and nobler only come to the surface; these are looked upon as good and temperate and respected accordingly, while others, of unfortunate parentage, educated in sin and misery from their very birth, are just as true to the laws of their being, but the world, without stopping to consider the injustice of it, pass sentence of virtue on one and error on the other. The world has yet to learn that the fathers and mothers must become the saviors of the race."

On the subject "Can there be intelligence without individuality?" she gave some fine thoughts, and closed with a poem of remarkable sweetness.

The rain still continued in the afternoon, considering which the audience was good. J. Frank Baxter gave the lecture from the subject of "True Heroism." This was a most wonderful discourse, full of fine points and replete with good thoughts. Lack of space forbids our making but this single quotation,

"There's no lack of kindness in this world of ours; It is but in blindness Pluck we thorns for flowers."

Mr. Baxter closed his lecture with our little poem, entitled "Build up the Cause," very finely rendered. He then gave delineations and messages nearly all of which were fully recognized. His beautiful songs were enjoyed by all.

Sunday morning brought us sunshine and a larger audience. The opening conference was conducted by Mrs. Carrie E. S. Twing, who gave some very fine, practical thoughts on the theme of true charity. Several others spoke, and the hour was enjoyable and profitable. Miss Hagan was called upon for the presentation of her paper, and before rendering it she presented a beautiful basket of roses from her friends at Buffalo, several of whom were present.

Mr. Baxter then took charge of the regular services with his usual ability. His discourse was strong, argumentative and somewhat radical, seeming to flit the general need with wonderful perfection. Miss Hagan closed the session with one of her fine poems.

The closing service was opened with a song by Miss Florence Bartlett, which was well rendered.

Jennie C. Hagan then spoke from subjects taken from the audience (her usual way), the principal of which were: "What does it portend—trying to get God in the Constitution? Creed, faith, knowledge—these three give us a brief outline of this fine discourse."

One must be in order to be in order to appreciate the wonderful charm and grace of voice and manner which make her lectures and poems such rare passports to the sympathy and admiration of her audience.

J. Frank Baxter gave a lecture, in which were given many remarkable delineations, all with one exception, of which were fully identified. Mr. Baxter's wonderful gifts make him gladly welcomed wherever he goes. His lectures are full of vivid deductions and grand truths; his tests are fine and his songs are artistic and beautiful beyond description.

We were all inspired by the truth. Our prayers and best wishes go with them. Angel-guided we know they are.

Financially this meeting has not been what we had hoped; but in due thought and spiritual baptism we see our future success, as more intellectual audiences never gathered on the Forest Temple grounds. Many fragrant flowers were donated by friends, making the platform a power of flowers. Our board requires special notice from its choice flowers and decorations. It was the gift of Mrs. Maynard of the Hamburg greenhouse, who was not able to attend herself, and no sort her good wishes through the offering.

The annual meeting of this society will be held September 5, 6 and 7th.

EMMA TRAIN, Sec'y.

New York, N. Y.

At the evening service of the First Society, on Sunday, the 15th inst., H. J. Newton announced the acceptance of his resignation of the office of the presidency, which he has held for seventeen consecutive years, with one exception, when Dr. Hallack was appointed to the office; and at the request of the doctor the office of vice-president was created, to which Mr. Newton was appointed, as only on this condition would Dr. Hallack serve.

Mr. Newton was evidently moved with considerable emotion in making the announcement, and a feeling of regret was evident in the members. He said: "After seventeen years of uninterrupted service to the society as president, I feel that I am now entitled to rest. This evening closes my official relations with you as far as the presidency is concerned. Going back seventeen years, and looking over the field as it existed at that time, I find that great changes have taken place. It was no trifling matter in those days to be publicly known as a Spiritualist, and especially as president of a spiritual society in a city like New York. When I was first elected to this position there was in this city a national organization, the president of which was a woman, and I published a paper that advanced certain doctrines which were repudiated by me. A condition on which I accepted the presidency was that the first Society should join with me in the repudiation of ideas which I considered pernicious and hurtful to the morals of society at large. On my persuasion the board of trustees published a card in connection with my idea of the 'National Organ-

ization," and it was published in the Standard of Light of November 15, 1873. This card to the public gives a better understanding of how sentiments stood then. In taking this position my sole purpose, without any qualification, was to place Spiritualism in perfect cleanness and purity before the people of New York. [Applause.] I have since found out that our good friends, and the platform of the First Society has been governed accordingly. We have not allowed to be promulgated from either the Catholicism or Calvinism—no form of sect or party has deified its boards, and the prominence which this society enjoys, and the usefulness of it, is a proof of the wisdom of the course by the trustees. Though I cease to act as your president I shall always take the keenest interest in the interests of this society and promoting Spiritualism. [Applause.]

Mrs. Brigham lectured with her customary force, and in a most unusually spiritual way. Referring to the resignation of Mr. Newton she said that he had honored and graced the position of president by an unqualified life, earnest endeavor, unflinching sacrifice to secure good for the general enjoyment and sympathy characteristic of the individuals. Respectfully we wish him, "good-bye," in that capacity; lovingly we say to him, "good-bye" to him in any capacity. May the light shine on his pathway; may the angels guide him and heaven's love accompany him now and forever, and when the dimness and shadows of earth shall pass away, in the better land, we will find a multitude of friends who will welcome our dear old president. Fraternally,

PATTERSON.

A correspondence writes in reply to a query regarding A. W. S. Rothermel the following: "He was under arrest for practicing medicine without a license, but was admitted to bail. Since then no further reference has been made to it in the daily papers. The medical fraternity instituted the proceedings. I did not know the doctor was a medium. But on inquiry found that many here have the utmost confidence in him."

Topeka, Kas.

We have made a fairly good start to do a brief work for Spiritualism. Our service will be two months in duration, and we are expecting to see a revival of interest springing from the chaos of differing methods by which to achieve. "In union there is strength;" but that strength cannot be obtained in a spasm of effort. To achieve permanent results there must be long, continuous labor.

The Spiritualists are an anxious set; they cannot play a waiting game. As an Indian Spirit said lately: "They want to build the stable before they get the cellar ready."

We are anxious to achieve great results and view our efforts by contrast with older institutions. We do not stop to reason upon their long struggles—we want to be equally important and successful. It would seem that forty-two years of growth into the present marvelous proportions which Spiritualism has attained should be a fact for mutual pride and a great augury for future prospects. But we wait it all now. "Let the coming generations take care of themselves, as we are doing." The selfish age is not outgrown. The evolving of order out of chaos is going on slowly, whether we will or not. Behind this great movement of Spiritualism there are exalted minds, and they have an interior sight and an enlarged understanding of needs. It is necessary, however, that incarnated mortal minds should be active and full of planning. It is not proper to trust all to the spirits. There is one mortal requisite, at least; financial generosity. Pure strings are locked too tight. Mediums are weighed by their financial attraction to a society. The ten-cent-at-the-door as an admission fee places our local societies before the public as in imitation, lacking ability to outstep. The usefulness of the medium or speaker is handicapped.

The temporarily organized society is too often a speculation of some person desiring to do some good, and at the same time to make a honest penny. The platform is not spiritualized—to the contrary, it is magnetized by cruder worldliness. Can we not be true, sensitive and yet of use under these circumstances? Many localities are solving these problems by legally chartering an organized religious society. The name of church is a long bear to tradition, but only a technicality, which we should do no hair splitting. Several little societies for mediumistic work have existed in Topeka, as elsewhere. Out of two such societies here, has sprung a new organization, dignified by the name of "The Spiritual Church of Topeka." This has not caused any restriction to the annunciation of truth; it has but added dignity and solemnity to such expression. Added numbers and greater mass publicity to our work is the result. The self-supporting basis by subscription will soon open the doors free to the people, so that no selfish purpose will tend to attract them to hear the gospel of truth.

We are briefly circulating upon the platform of this church, and feel encouraged to hope for good results.

The localities of Spiritualists continue to meet in a little church building. This is a chartered society, and embraces some considerable local talent, especially as mediums. There is room for every possible good work of every position, and the only technicality which we should do no hair splitting. Several little societies for mediumistic work have existed in Topeka, as elsewhere. Out of two such societies here, has sprung a new organization, dignified by the name of "The Spiritual Church of Topeka." This has not caused any restriction to the annunciation of truth; it has but added dignity and solemnity to such expression. Added numbers and greater mass publicity to our work is the result. The self-supporting basis by subscription will soon open the doors free to the people, so that no selfish purpose will tend to attract them to hear the gospel of truth.

Brooklyn, N. Y.

On Tuesday evening the School of Phenomenal Instruction had a well filled hall. The mediums present were Margaret F. Kane and Mrs. Jennie C. Blake. An interesting exercise was presented and many skeptics were instructed in spiritual law, through saps from sitting at the table with Mrs. Kane and by clairvoyant tests by Mrs. Blake.

On Friday evening the Independent Club held one of their social entertainments to the delight of all present.

On Sunday evening the Progressive Conference held their weekly meeting. No set program was presented, and a general talk was participated in by the members.

At Conservatory Hall, on Sunday morning and evening, W. J. Colville occupied the platform, giving explication of his spiritual theories in a masterly manner. Mr. Wiggins was announced for the next Sunday following.

Mr. Jennie C. Blake gave to her patrons a most interesting and instructive performance at Franklin avenue, on Sunday evening. A fine audience listened attentively to the communications through this wonderful clairvoyant medium.

Mr. O. C. Aldridge was in this city on Saturday, stopping over for a few days while enroute to fill engagements in one of the Eastern States. He is looking well and is anxious to fill his place on the platform of the living truth.

North Jackson, O.

The Mahoning Valley Association of Spiritualists will meet Sunday, June 29th, at the residence of L. B. Own, in Charlestown, O.

MRS. L. J. VAUGHN, Sec'y.

For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

How's This.

We offer One Hundred Dollars reward for any man who can tell me that I cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him to be perfectly reliable in all his business transactions, and financially able to carry out any obligations made by their firm.

W. H. C. BAUX, Wholesale Druggists, Toledo, O.

WALTON, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75 cents per bottle. Sold by all druggists.

July 12.

MRS. JOSEPHINE THASE,
TRUMPET & HEALING MEDIUM.
432 W. Court Street,
Public Circles Wednesday and Friday eve-
nings. Private Sittings by Arrangement.

A NEW DEVICE.
—THE—
Christian
WHIPSOCKET
—AND—
A Rein Holder.

Agents Wanted
In Every County in
the United States. A
Quick Seller and large
profit. For Circulars
Address The
Christian W. & E. H. Co.
234 W. Third St.,
Cincinnati, O.

NEW BOOK FOR LYCEUMS.
LYCEUM LESSONS.
BY G. W. KATES.
Being a Series of Questions and Answers
in Lesson Form, Exercises upon each
Lesson, and a Series of Questions
without Replies.

Just what is needed by every Lyceum. These
Lessons will be a great help to the Lyceum
Leader and Scholar, and of great value to
the General Cause of Spiritualism. The en-
quirer after truth will find much to instruct.
It is so written that all minds may find the
lessons of spiritual utility.
British Board Covers 10 cents each.
\$1.00 per dozen; \$7.50 per hundred.
For Sale at this office.

MRS. J. H. STOWELL,
TRANCE MEDIUM,
No. 408 BAYMILLER STREET,
Cincinnati, Ohio.
Sittings Daily for Information and Tests
from 8 a. m. to 4 p. m.

AN ASTONISHING OFFER!
Send three 2-cent stamps, look of hair, age,
name, sex, one leading symptom, and you
disease will be diagnosed free by spirit power

DR. A. B. DOBSON,
Maquoketa, Iowa
WALTER S. ELDRIDGE, M. D.
Of Boston, Mass.,
Is Located N. W. Cor. 6th & Elm,
CINCINNATI, OHIO.

MRS. S. SEERY,
Trumpet Medium
414 Baymiller St.
CINCINNATI, OHIO.
Sittings daily from 9 o'clock until 4 p. m.
Business and Social Information. Evening
sessions by arrangement, either at her resi-
dence or that of patrons.

MISS M. A. SAXON,
Medium for
Independent Slate Writing, Trance
AND TRUMPET,
234 East Fifth Street, Cincinnati, O.
Sittings daily from 9 o'clock until 4 p. m.
Business and Social Information. Evening
sessions by arrangement, either at her resi-
dence or that of patrons.

A. WILLIS,
MATERIALIZING MEDIUM
284 E. THIRD ST., CINCINNATI,
Will hold sittings every evening at 8 o'clock
Thursday and Saturday evenings excepted.
Afternoon sessions at 2 o'clock, Monday and
Saturday excepted.

Private sittings will be held by arrange-
ment. Only such investigators and non-
Spiritualists will be admitted to his sittings
who hold a recommendation from avowed
Spiritualists.

A. L. STANFORD,
DEVELOPING MEDIUM
76 Clinton Street, Cincinnati, O.
Public circles for Mental Phases at No. 432
West Seventh Street every Thursday evening
at 8 o'clock; admission ten cents. Select
circle for Trumpet Development every Mon-
day evening at 8 o'clock. Magnetized Paper
for healing and developing.

A LIBERAL OFFER
By a Reliable
Clairvoyant and Magnetic Healer
Send four 2-cent stamps, look of hair, name
and sex. Will diagnose your case free.
Address DR. J. S. LOUCKS, Worcester, Mass.

J. W. DE HOOG,
Magnetic Healer,
21 E. Tenth St., Covington, Ky.,
Will give Treatment on Monday and Friday
Evening from 7 to 9 o'clock free of charge.

PROF. J. D. LYON,
BUSINESS & TEST MEDIUM
SITTINGS DAILY.
Letters by mail, photographs or look of hair
carefully diagnosed. Circles Sunday at 2 p. m.
and 8 o'clock; admission ten cents.

A LIBERAL OFFER
Send two 2-cent stamps, your name, age,
and a look of your hair, and I will send
you a clairvoyant diagnosis of your disease
free. Address
J. C. BATDORF,
PRESIDENT MAGNETIC INSTITUTE
GRAND RAPIDS, MICH.

MRS. LILLIE'S GREAT BOOK.
Two Chapters
—FROM—
THE BOOK OF MY LIFE.
WITH POEMS,
BY MRS. E. SHEPARD LILLIE.

This book contains the experiences of the
author as a medium, including a selection of
her poems,—about eighty in number—varied
in style and subject, and replete with inspi-
rational truths. Price only \$1.25; postage free.
TO BE HAD AT THIS OFFICE.

Send two 2-cent stamps with lock of hair,
age and sex, with full name, and your dis-
ease will be correctly diagnosed by psycho-
metric power. Treatment by the mouth,
with medicine.
DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

Send two 2-cent stamps with lock of hair,
age and sex, with full name, and your dis-
ease will be correctly diagnosed by psycho-
metric power. Treatment by the mouth,
with medicine.
DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

Send two 2-cent stamps with lock of hair,
age and sex, with full name, and your dis-
ease will be correctly diagnosed by psycho-
metric power. Treatment by the mouth,
with medicine.
DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

Send two 2-cent stamps with lock of hair,
age and sex, with full name, and your dis-
ease will be correctly diagnosed by psycho-
metric power. Treatment by the mouth,
with medicine.
DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

Send two 2-cent stamps with lock of hair,
age and sex, with full name, and your dis-
ease will be correctly diagnosed by psycho-
metric power. Treatment by the mouth,
with medicine.
DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

Send two 2-cent stamps with lock of hair,
age and sex, with full name, and your dis-
ease will be correctly diagnosed by psycho-
metric power. Treatment by the mouth,
with medicine.
DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

A Golden Opportunity.
Send two 2-cent stamps with lock of hair,
age and sex, with full name, and your dis-
ease will be correctly diagnosed by psycho-
metric power. Treatment by the mouth,
with medicine.
DR. J. E. WILLIAMS, Riverside, Cal.
Box 825.

PSYCHOMETRY.
Consult with PROF. A. B. SEVERANCE in
all matters pertaining to practical life, and
your spirit friends. Send lock, or hand writ-
ing, and one dollar. Will answer three ques-
tions free of charge. Send for Circulars. Ad-
dress 185 Fourth Street, Milwaukee, Wis.

MRS. B. CHANDLER,
Magnetic Healer,
114 Mohawk Street, City,
Will give treatment on Tuesday and Friday
from 8 a. m. to 3 p. m. free of charge.

AN
UNPRECEDENTED OFFER!
PREMIUMS!
PREMIUMS!
PREMIUMS!

TO OUR AGENTS
And Others
SOLICITING SUBSCRIPTIONS
—FOR—
THE BETTER WAY.

Those sending us new subscribers with
the accompanying cash will be entitled to
the following premiums till further notice:

1. Club of three subscribers for six months
each—Copy of "Rays of Light," a book of
poems and biographical sketch of Mrs. R. S.
Lillie, or "Startling Facts in Modern Spiritu-
alism," by Dr. N. B. Wolfe.

2. Club of six subscribers for six months
each—One illuminated copy of Hydeville
chromo; size, 34x24 inches.

3. Club of ten subscribers for six months
each—The above picture handsomely framed
in white and gold, with glass, measuring
40x30 inches.

HYDEVILLE CHROMOED.
Is a beautiful illustration of the home

Ladies' Department.

Secret Thoughts.

BY ELIA WINKLER WILCOX.

I hold it true that thoughts are things,
Endowed with being, breath and wings,
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thoughts
Speed to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it, as it goes.

It is God's law, remember it
In your still chamber as you sit
With thoughts you would not dare have
known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress, by and by,
Like some warm breeze, whose poisonous
breath
Breathes into homes its fevered death.

And after you have quite forgot,
Or all outgrown some vanished thought,
Back to your mind, to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and moulding fate,
God's system is so intricate.

Nationalism.

To the Editor of The Better Way.

I am greatly interested in this new move called Nationalism. To me it is the summing up of all the reform movements, a consolidation of what has come before to pave the way for human minds to accept this great and grand idea of a nation caring for her children as wise parents care for their child.

If Nationalism builds on the platform of parental love, then it will indeed be an evangel to the people. For a government to be a true government should make laws which should be far reaching in their effects for the well being of every one in its empire.

It is most likely that the stones for this new temple of truth must be polished and so hewn as to fit still more perfectly the wants of man than they yet are. But without the stones, where would be the temple?

The Creator of the universe has given us all we need in material to work upon. It remains only for man to advance and develop more spiritual ideas in a governmental sense in order that this earth shall bloom into a more perfect condition. Let mankind arise from the darkened atmosphere of entire selfishness, to behold what he can do, not only to help his brother man, but in so doing help himself also. If we could only realize that our gain in spiritual strength is an everlasting gain, and that we cannot receive this gain unless we do some practical good to others, then would we be more active in well doing.

When we have a government that erects national colleges, industrial schools, with lecture and library rooms, all free for those who are unable to pay, then it will be paving the way for a higher advancement for the race.

When it makes laws regulating labor and capital, so that each work in harmony for each other's good, then it can lay claim to being a government by the people for the people, and not until then.

When it gives a governmental start in life to those who have no capital, let it be in whatever department of industry it may, then it proclaims itself both father and mother to the children whom the Creator has placed upon its soil.

When it so adjusts laws so that no one can become extremely rich to the detriment of any one else, it is indeed a benefactor to humanity.

When it is so arranged that the government, with its plethoric purse, can become still more plethoric for the wants of the people, and is ever open to better the condition of its subjects. Then may we in deed boast of the greatness of the American Republic.

There is so much to learn, so many ideas to be weighed to know if they are found wanting. But we can all work in some way to advance this central idea of making the earth more of a heaven and less of a hell, until eventually our land will no longer be a land of slaves to selfishness, unrequited toil, unjust legislation, lustful living, base passions, ignorance and superstition. But it will wear a glorified aspect, and all the people will live to learn, and learn to live, in that sense which will make life to all worth having.

S. LOUISA MECHACKEN.

Written for The Better Way.

Shut In Society.

ALICE KIRKBY.

Several years since I read an article in a newspaper describing a society that existed in the East, to which a large number belonged. The only requirement necessary for membership was simply to be a physical sufferer. It published a little paper, to which all could contribute, and through its columns became acquainted with other invalids.

Thus by corresponding they could exchange their sympathies and tell of their own pains and aches, and thus lighten the load of some other bed ridden soul. This comparison of one's troubles with others like afflicted is a solace entirely unappreciated by the bodily strong part of humanity.

Many of these members were life long invalids, and not a few suffered from a deprivation of the necessities of life as well as health. I had been bathed in the fire of intense suffering, but my eight years' experience paled beside the heart rendering accounts given of these poor souls. But I

had written my letter requesting admission into their fold, when the door was opened by my angel friends, taking me to a physician who was endowed with the God-given power of healing, and I was allowed to emerge with the sunlight of health and once more to move freely among men.

A fellow feeling makes us wondrous kind, and my heart oftentimes turns to those poor suffering sisters still within the enclosure, and I do so long in some way to lighten their burden and help them live out and above the body, to help to open their inward sight and reveal to them the world that lies close around them.

Beyond the door I find far more gloom and despondency among my weary sisters than I do in those darkened chambers of pain. Physical suffering seems only to brighten the soul of the afflicted, giving them a deeper insight into nature, and their spirits time to commune with the one great spirit. The cares and heartaches of the worldly woman is daily leaving its impress on her once happy heart and brow. There is a numberless membership to this shut in society of the outer world, which only required you to be a woman to entitle you to a full membership. To be a woman in ages past was to be shut off from all equality of body or brain, but slowly the wheel of evolution is turning, and she is gradually emerging from darkness into light. Women is solving her own destiny; she it is who turns this wheel of education, and with each revolution her latent powers are being developed.

We are to-day reaping the results of the conflict, fought some years since, by our sisters over the question of the ballot box. The agitation it caused was like the disturbance of some mighty body of water, whose waves passed on and on until it reached the shore, each successive wave touching a higher mark than the preceding one. Woman thus has forced man to acknowledge her as a peer when she proved herself equal to the combat. We demand honor only where honor is due.

We have within ourselves the power to open wide the portals of this society and let in the full light of the nineteenth century's progress. And whereas to-day we have many shining lights, all of whom by your help can be uplifted and upheld. Let it no longer be laid at our doors that woman is woman's bitter enemy, but that we all belong to one sisterhood.

Written for The Better Way.

"Shadows."

BY MRS. N. E. BOHR.

Among the green hills, in cool, quiet serenity, nestles a tiny lake. The stately trees bend their heads to look into its mirror, and their summer hued robes are reflected deep in the water, so calm and still, till it appears as though they were beneath while the azure sky looks down lovingly, and the beautiful sunshine adds to the picture as its rays strike the water, transforming with tender caresses the whole into a radiance of glory.

What can add to the sublimity of the scene? Wait a moment. Now there comes slowly over the surface of the water the shadow of a cloud passing the sun, robbing the golden flood of the sunshine, but compensating for it by revealing the hidden depths of the wondrous lake; the beauty of tiny fish, the gleam of pearl white pebbles far below, and the clear coolness of the water lying between. No longer is the lake merely a reflection of surrounding objects. Suddenly it has acquired a distinct identity of its own. Slowly the shadow passes away. The foliage and sunny lights are again mirrored in its bosom, seeming more beautiful and enchanting than before. Yet the sense of that wondrous inner life underlying all, and which required some thing more than clear skies and balmy air to reveal cannot be forgotten.

Dear friend, has a shadow crossed your life in the gloom of which all the glory of earth is dimmed? May it not be with you as with the lake, and undreamed of inner beauties will unfold, as a rose opens most tenderly in the twilight preceding early dawn. The quiet shadows flit over the fair landscape, only that the sun may afterwards shine more brightly, and be felt to possess a greater blessedness.

So we may not murmur at the shadows as they come across our pathway, but patiently wait for the treasure we could not claim if the clear light of noonday continually shone over us.

Blessed are the shadows that reveal the grand possibilities within one's self for higher spiritual attainment. They are the great benediction of peace and love which shall give untold joy when the day breaks and shadows fall on us no more.

Beauty—How to Attain it.

Compatibility of temper has more to do with developing a fair complexion than all the material care that can be bestowed upon it. A clear or clean complexion may be developed by purity of living—physically considered.

Anger, irritability, hatred, irascibility, hurry, etc., causes the blood to rush to the face, and a constant supply keeps the skin red and dark. This finally tans it and converts it into an ugly, olive complexion. Amiability or an even temperament has naturally the reverse effect; while physical purity in conjunction with amiability, refines the skin, making it clear and transparent in connection with fairness.

Overcome your prejudices, therefore, whether against persons or principles, and leave off bad habits and abuses, and you won't need any cosmetics or other aids towards physical beauty.

Written for The Better Way.

"Love One Another."

JANE D. CHURCHILL.

How is it possible to do this when every thought must be given to self in the struggle for the means of subsistence, when the brain is continually racked to devise the ways and means of outdoing others in the mad scramble for riches or competence? It is impossible to love one another as society is organized to-day, with competition controlling our industrial systems. Edward Bellamy has aptly described the frenzied struggle of each against the other in soliciting public patronage in "Looking Backward," where Julian West in his dream returns to the nineteenth century and sees everything in sight, save the sky, covered with appeals, the tenor of all the same. Like unto the following: "Help John Jones. Never mind the rest. They are frauds. I, John Jones, am the right one. Buy of me. Employ me. Visit me. Hear me, John Jones. Look at me. Make no mistake. John Jones is the man, and no body else. Let the rest starve, but for God's sake remember John Jones." This is not an overdrawn picture of Bellamy's; we see its exact counterpart on every hand, every available place is covered with these glaring advertisements of self, the daily and weekly newspapers teem with them also. How much love for others can the man of business have under the present competitive system? None whatever. Though he would be just and liberal, he is forced to be unjust and niggardly that he may successfully compete with his rivals in trade.

Shall this deplorable state of things longer continue, shall it be forever impossible for mankind to obey the divine injunction, "Love one another?" Cannot a state of society be inaugurated wherein all men can acquire the wherewithal to meet the requirements of the physical body without this eternal warfare of one against another? We think it can, and ere long if every one will but do their share of the work, will band themselves together in National Clubs and work earnestly and zealously in the movement to the end that the industries of the country be nationalized and competition and monopolies be done away with. It need not be far away, this golden age, when mankind can "love one another" without let or hindrance. As Bellamy says, "We who are men and women may live to see it if by our faith and our works we deserve it."

Brainy Women.

It may or may not be true that the admission of women to a share in the intellectual training which has been monopolized by men is already beginning to bear fruit. At all events, we are having remarkable illustrations of the mental activity and achievements of the sex.

The three most widely read novels of the last year were written by women, and women are bearing off a series of remarkable scholastic successes in the annexes of universities. It has long been known that in the mixed schools, from the primary department to the high school, the girls are brighter and quicker than the boys. The masculine mind has comforted itself, however, by the reflection that it reaches maturity by slower steps than the feminine mind, but that the higher work of the universities and colleges is beyond woman's horizon. But now this theory is greatly shattered by the fact that within a few days one young woman is Senior Wrangler at Cambridge, England; that another has taken first honors in the classical tripe, and that another has won the Sargent prize at Harvard for the best metrical version of Horace.

There is no longer occasion for the shibboleth of chivalry, "Pace aux Dames." The dames are taking the places to which their abilities entitle them.—N. Y. Word.

The Cheapest Disinfectant.

Naphthalene or tar camphor is a product derived from the distinctive distillation of coal tar, and is now used freely by those who are aware how cheap it can be obtained for putting away clothes that moths will destroy. This tar camphor can be bought for twenty cents a pound, while camphor such as we have always used formerly for putting away our winter clothes is now sixty cents a pound, and few can afford it for this purpose. The naphthalene is a substitute for camphor, and an insecticide or disinfectant only as a medicine. It bears no relation whatsoever to camphor. Since the price of camphor has advanced to such an enormous amount and naphthalene is so cheap, it is well appreciated for its putting up of clothing. Its greatest fault is its smell, which cannot be endured by some people, but it is just as effective for putting up clothes as is camphor gum, which is always been so freely used at this season.

Mme. Helene Modjerska never allows her temper to get the better of her. "I cannot afford to get angry," she says. "A woman at my time of life must economize her emotions and her nerves if she wants to hold the remnants of her youth and beauty." Anyone can impose on the gentle woman. Lushnesses forget to bring back her lingerie and lace-edged handkerchiefs, light-colored chambermaids see her shell hairpins, belt-bows impose on her, and modistes charge her for enough to costume a gipsy.

A Voice of Warning.

Hypnotism is a wonderful study, but it is not for women. The constant practice of submitting the nervous system and mentality to the control of another gradually weakens both and destroys the responsibility of the individual. Women should not be permitted to monkey with so dangerous a science. It threatens health, mental powers, and, worse than all, morals.—Chicago Mail.

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of Fifth and Walnut streets, at 7:30 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount, Free.

Boston, Mass.

BANNER OF LIGHT CIRCULAR ROOM, No. 9 Bowdoin street—lectures are held every Tuesday and Friday afternoon at 3 o'clock, promptly. Admission free. J. A. Shelhamer, Chairman.

Boston Spiritual Temple Society, Berkeley Hall. Lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; G. M. McQuinn, Treasurer; W. F. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10:45 a. m.; afternoon services at 2:45, and Wednesday evening social at 7:45.

1031 WASHINGTON STREET—The First Spiritual Ladies Aid Society—Business meeting Friday at 4 p. m. To be served at 5 p. m. Public meeting at 7:30 p. m. Spirits afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Secretary, 21 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 789 Washington street corner of Hollis, Eben Cobb, Conductor.

The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 789 Washington street, corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock.

Mrs. Ida P. A. Whitlock, Pres.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays at 2:45 and 7:45 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street—Services each Sunday at 10:45 a. m. and 7:45 p. m.

A Public Spiritual Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:45 and 7:45 p. m. All mediums invited. G. F. Slight, Chairman. The Ladies Social Aid Society holds its meetings every Friday afternoon and evening at 180 Chestnut street. M. L. Dodge, Sec.

Cambridgeport—Meetings are held every Sunday evening at Odd Fellows Hall, 648 Main street. H. D. Simons, Secretary.

Columbus, O.

First Spiritual Ladies Aid Society hold their meeting at Masonic Temple, on Third street, Wednesday evening. Mrs. H. Colt, President, 243 S. 3d st.

New York, N. Y.

The American Spiritual Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its collection.

Spiritualists who are disposed to aid the American Spiritual Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Wington st., who will acknowledge all remittances.

The ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President.

J. F. Clark, Cor. Secretary, 69 Liberty St., N. Y. Adelphi Hall, corner 52d street and 7th avenue. First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2:45 and 7:45 p. m.

A General Conference will be held every Wednesday evening at 7:30, at the residence of Mrs. J. C. Morrill.

The People's Spiritual Meeting every Sunday evening of each week at 420 W. 36th street, at the residence of Mrs. M. O. Morrill.

The Psychological Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th street. J. F. Sulphes, President, 410 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 810 -pring Garden st. Lyceum, 2:12 p. m. J. Wood, Pres.

The Second Association of Spiritualists of Philadelphia hold spiritual and mediums' meetings every Sunday at 3 p. m. at their church, on Thompson Street, between Front Street and Frankford Road, Seata free. Pub. Invited. T. J. Ambrosio, President; L. T. Abbott, Secretary.

Spiritual Circle Hall, 1425 Columbia Avenue. Services every Sunday afternoon at 2:30 and evening at 7:30. Dimas collection.

Keystone Spiritual Conference meets every Sunday at 2:12 p. m. at their hall S. E. corner 10 and Sprigg streets. Wm. Bowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7:12 o'clock at N. E. corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1-Meets every Sunday at 10:45 a. m. at G. A. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

The School for Psychic Culture meets every Sunday at 2:45 p. m. at Memorial Hall, 170 Superior street. Public invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall Parkville Avenue. Admission free.

Louisville, Ky.

The Spiritualists of this city meet at 333 West Market street, to Central Hall, at 3 p. m., every Sunday during summer months. Lectures and tests.

St. Paul, Minn.

The Spiritual Alliance meets in Waukegan street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. C. Tuttle, Sec. 327 East 5th street.

Watertown, N. Y.

The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 2:30 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

People's Spiritual Society meets at 93 S. Peoria st. every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. B. Janssen, Pres., 220 W. Monroe st. E.

Martine's Hall, Ada street. Morning 10:45; evening 7:45. Mrs. Corn L. V. Richmond, speaker.

Spiritualists' South Side Society meets at 3 p. m. in P. O. B. of A. Hall, No. 144 Twenty-second street.

Progressive Spiritualist services at Bricklayers' Banner Hall, 18 South Peoria street, at 7:45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, corner Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Free.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and South Second street.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place, N. Y. A. McChesborn, Pres.

The School of Spiritual Phenomena meets every Tuesday evening at Broadway Hall, 2 Fulton St., at 8 o'clock. Practical instruction given in phenomena by proficient mediums at each meeting.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 68 1/2 Sixth street. J. H. McKelroy, Pres. J. H. Lohmeyer, Sec.

Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 8 o'clock in Kenman Building, corner Broadway and Third streets. Ladies Society and supper every Thursday evening at 7:30. Free. J. H. McKelroy, Pres. J. H. Lohmeyer, Sec.

Grand Rapids, Mich.

The Religious-Philosophical Society meet in Greenwood Hall every Sunday at 7:30 p. m. Dr. U. D. Thomas, President; A. B. J. Janssen, Secretary.

LEAFLETS OF THOUGHT.

Gathered from—

THE TREE OF LIFE.

Containing some of the experiences of a Spirit who has been in spirit life fifty-seven years. Presented to Humanity through the mediumship of

B. E. LITCHFIELD.

Price \$1.25. May be ordered through this office. Make post office or money order payable to The Way Publishing Co., Cincinnati, Ohio.

—THE—

TRUTH SEEKER.

The Leading Journal of FREETHOUGHT AND REFORM.

LARGEST, CHEAPEST, BEST.

The Enemy of Superstition: The Friend of Humanity

E. M. McDONALD, EDITOR. C. P. SOMERBY, BUSINESS MANAGER.

Weekly. Illustrated. Folio; Sixteen Pages. Yearly, \$3.00; Four Months, \$1.00. Sample Copies, Circulars and Club Terms, Free. THE TRUTH SEEKER CO., No. 28 Lafayette Place, New York. Publishers of Freethought and Reform Works.

—THE—

Weekly Discourse

Containing the Spiritual Sermons by the Guides of

MRS. CORA L. V. RICHMOND.

No. 15.—Adverse Winds and Tides.

Price 5 cents each. Single copies of any number of Volumes I. and II. will also be supplied at 5 cents each.

Discourse, containing fifty-two numbers in each volume, handsomely bound in Hall Roan, Gold Ruled. Volume I., \$3.00. Volume II., \$3.00. For sale by THE BETTER WAY.

STARTLING FACTS

—OF—

MODERN SPIRITUALISM,

DR. N. B. WOLFE.

Fine English Cloth, gold back & sides - \$2.25

FOR SALE AT THIS OFFICE

DR. RHODES' FAMILY MEDICINE

PURELY VEGETABLE

MEDICAL CONFECTIONS.

ALL SUGAR-COATED.

A Universal Blessing. Suited to Old or Young People.

A perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all biliousness and blood poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhoea, Dysentery, pains in the limbs, Lameness, Numbness, Kidney and Bladder and all other urinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

Prices: Trial box 25 cents—by mail 30 cts.; second size, 50 cents—by mail, 55 cents; 12 boxes, second size, \$6; large boxes, \$1; 6 large boxes, \$5.

For Sale by THE WAY PUBLISHING CO.

"Echoes From An Angel's Lyre."

New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer, C. P. LONGLEY.

The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends. Price \$1.00, postage 12 cts.

THE WAY PUBLISHING CO.

S. W. Cor. Plum and McFarland Sts.



Peter, Pumpkin-Eater.
Peter, Peter, pumpkin-eater,
Had a wife and couldn't keep her.
He loved her well, as all can tell,
But with her he could never dwell.

Peter, Peter, pumpkin-eater,
Also had nine children, sweetener
Than all else the world beside,
Yet with them he could never abide.

He was a sailor, bold and free,
He compassed land and skipped the sea.
When home he came he could not stay
What seemed to him but one short day.

Then off again the world to roam,
He sailed over billows and through foam,
A lonely wreck of human joy,
Since when he was a sailor boy.

But now at home, he's come to roost;
His wife and children round him come.
With brothers, sisters, friends and all,
He lived content without a squall.

An Infant Terrible in Church.

Recently a lady took her little boy to a church in Leeds. He was a very little boy, and it was his first visit to church. The organ began to play, and the child turned to his mother and asked in a loud whisper:

"What's that, mamma?"

"Hush, dear, it's the organ."

"An organ in church!" whispered the small boy, evidently much astounded and impressed.

Then a pause of expectation, and a clergyman, small of stature, appeared in very gorgeous vestments.

"Oh, look, mamma!" called out the infant terrible in clear accents, "is that the monkey?"—Leeds Mercury.

About the Gulf Stream.

Lieutenant J. E. Pillsbury, of the navy, has, at the request of Professor T. C. Mendenhall, Superintendent of the Coast Survey, written him a letter setting forth his views on the subject of the Gulf Stream and its variations. He says:

"I think the Gulf Stream does change its position to a slight amount, but not in the arbitrary manner or to the great extent stated by some of the newspaper writers of late. . . . While it is probably a fact that as a rule, a current from the equator is warmer and one from the pole is colder than the surrounding waters, it is not always the fact that the warmest flowing water is from the south, nor that the coldest is from the north. . . . The mere presence of warm water does not necessarily show that a current exists, nor does a change of temperature show that there is a change in current. . . . The Gulf Stream probably has a vibratory motion, as evidenced by our own anchorage off Cape Hatteras, and as previously noticed of Rebecca Shoal, Fla. Anchored there, on the northern edge of the stream, riding to the wind with a gentle current, the latter would suddenly become strong and swing the vessel until she was stern to wind, to remain but a short time, and then the current becoming weaker the wind would gain the ascendancy. This was repeated a number of times.

"I believe that the daily volume of the stream varies but little except from that due to declination of the moon. Along the northern coast, however, it is not always on the surface, but is overrun by other currents. I think that its track through is absolutely fixed by law, and that its vibration is periodic, although the limit of the periodic change may vary a trifling amount. The generally accepted belief that a wind blowing across the current changes the position of its axis, is, I am convinced, erroneous. Every temporary wind, however, does transport water (chiefly by means of waves), and with it goes its heat or cold.

"The fact of flooding gulf weed within a few miles of Nantucket lights, does not so much prove that the current is nearer our shores as it does that winds have prevailed in the direction from which it comes. Its home is in the Sargasso Sea, from which it is drawn by the winds and the sea. A small amount finds its way into the Caribbean through the Antigua passage, but most of it passes north of the West Indian Islands. The break of the waves has more effect on its movements than a current, unless the latter is very strong, and in the Gulf Stream itself it is seen stretching in long lines in the direction of the wind and sea, and not in the direction of the current, except only in the case of a rip at the meeting of currents.

"Anchored on the edge of the Florida reefs, with a strong wind blowing directly from the Gulf Stream, which was only a short distance away, its clear blue water was driven by the sea and overcame the cloudy reef water, but no current accompanied it. In Key West harbor the water is usually cloudy, but will carry the clear water inshore even in spite of an ebb tide. The wind, shifting to an opposite quarter, will at once alter it to milky whiteness."

Written for The Better Way.

THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D.

CHAPTER X.

That the poor sacrifice no hope may gain,
Draw one link closer up the galling chain.

Lucian Grant arrived on the appointed day. He made an early call on Marion, with great demonstrations of love and sympathy in her bereavement.

He was especially rejoiced that Mrs. La Rue had died in communion with the "Holy Mother Church," lamented the loss of his father's soul; but as the priest said he might possibly have been baptised by a priest in infancy, there was a little hope that by a multitude of masses he might be saved. As Lucian had made clear \$300,000 in his three months absence, he could afford a few dollars to get his poor old father out of purgatory. Marion, too, had been of late more regular at confession, and had prized in her time of need the sympathy of the holy priest who had prepared her dear mother for heaven.

Even the ardent piety of Lucian made him less repulsive to her than before.

These various influences were fastening the conviction upon her that eternal salvation depended upon obedience to her father and keeping inviolate the promise she had made to her dying mother. She reasoned, by the aid of her confessor, that she had better suffer a whole life of misery than to be eternally damned and forever separated from her mother. She had one more short and stormy interview with her father; the priest had refused to absolve her without a most humiliating penance. At last she submitted her neck to the yoke. Grant was obliged to return for some months to the west coast, and by the help of all these influences, he was exalted a promise that on his return she would become his wife. She was careful all the while to have him understand that she could never love him.

Marion now bethought herself of a request made by her mother a short time before her death. As the reader knows already, she was not allowed to aid her father or even to see him. She had inherited, from time to time, from some dark hints from La Rue, that he was very poor, if not in absolute need of daily comforts of life. She had ventured to quietly lay aside her "pin money," which was never scant, gradually small sums until the amount had reached a little more than the sum of two thousand dollars. This she confided to her daughter, requesting her to find her grandfather, whom she had never seen, and if he was in need of help to give him the money. This Marion resolved to do while Lucian was absent. She took into her confidence only Maggie Kelley. She found Mr. Princeton in an obscure place in Brooklyn, sick and very poor. His second wife was sister to his first. All they possessed in the world was the cottage; their last dollar had gone, and they must immediately sell or mortgage their home for bread and to pay a heavy doctor's bill. It appeared that Louis La Rue had followed him with vengeance, often preventing him from getting employment and defaming his character.

Mr. Princeton was rejected to meet his granddaughter, glad that his daughter had not, as he was led to suspect, forgotten him, but he resolutely refused to receive money that had been pilfered by the hands of his only enemy, Louis La Rue. Marion was in great distress and uncertain what next to do. While this scene was being enacted, much to the surprise of Marion, Dr. Harvey came in. The surprise was mutual. Marion asked for a private interview. When by themselves both were much embarrassed. This was relieved for a time by Marion's relation of the cause that brought her to this humble cottage. Dr. Harvey thought of a plan by which the money in Marion's hands could relieve the family and not wound their pride. The money was left in his hands for that purpose. He had heard of her engagement to marry Grant. She did not disguise the fact, but persisted that she was helpless. She had no power to do otherwise—a sacred three-fold pledge bound and controlled her. Harvey had never asked her to become his wife—never really expected she would; but he was pained and indignant that she should marry such a man as she knew Lucian Grant to be. But he did not, and as she said could not know the nature of the chains that bound her. She was acting as a martyr to her highest convictions of duty to God and the church. He could not help feeling that she was sacrificing herself as a slave to the love of wealth and popularity. She might not realize it, but it must be so, yet he must forever love her. Her notion of marriage was that whatever was sanctioned by law and the church was holy matrimony; this is everywhere the popular belief. Harvey deemed an unloved union as moral pollution. Here they parted as they thought for ever, but parted in mutual love, undying love.

By a sham purchase of the cottage the money went into the hands of the Princeton family. It was some years before they knew that they were living pleasantly in their own cottage and paying themselves rent in various repairs. During this transaction and some arrangements notes passed between Marion and Harvey, which Marion injudiciously preserved; they will work mischief hereafter. It was well for Dr. Harvey that his hand and heart were full of business at this time.

(To be continued.)

Written for The Better Way.

Satisfied.

W. B. P.

Satisfied beyond all sorrow,
Is thy friend at home to-day,
Knock, and I will give thee answer,
Satisfied my God in thee.

Satisfied, in thee, my Savior,
I will breathe my evening prayer,
That my friend so near me ever,
May be satisfied in thee.

Do thou, Oh my precious Savior,
Give us strength when friends doth fail,
Keep, Oh keep, him ever near thee,
In my prayer this even tide.

Friend, do hear thy Master's whisper,
He is speaking to thee now,
At his bidding do receive him,
He will satisfy thee now.

To his home He soon will call thee,
Fear no evil, he is nigh,
In his arms He bears thee daily,
Be thou satisfied this day.

Yesterday, today, to-morrow,
He is thus at all times now;
Trust, his promise will not fail thee,
Be thou satisfied just now.

Grand Rapids, Mich.

Extract from a lecture delivered before the Religious Philosophical Society of Grand Rapids, Mich., Sunday, June 8, 1890, by H. W. Rogers:

By the law of evolution, law, inflexible as it is, changes its interpretation; so that the medium of the olden time, as an extreme result it means hanging or the stake, and to the medium of to-day imprisonment or the vomit of the press; each alike the times, expression of public opinion. The idea of membership was once unrecognized in law, but is now common, while clairvoyance and psychometry are rarely acknowledged, and materialization never.

A few instances will show the trend of public opinion as expressed by the courts of our time.

John Slater is fined in Santa Cruz, Cal.—fined as a showman, because he receives a small fee at the door of his meetings, where he teaches the philosophy of Spiritualism and illustrates the truth of his statements in bona fide descriptions of spirits present with convincing messages. This, too, when the churches of the place are raising money by very questionable methods, in which games of chance play a leading part. Audiences of from one to two thousand people, like Slater's, are a source of alarm to bigots who deem their crafts of ignorance in danger.

In the case of Madame Dis Da Siv it was noteworthy that the prosecution was not by Luther D. Marsh, but by the victim's friend, Marsh maintaining from first to last that the manifestations which were adjudged fraud were thoroughly and undoubtedly genuine.

In the case of Walter E. Reid, on the motion for a new trial, the presiding judge went out of his official way to express his own individual opinion against the phenomena of Spiritualism, which, on his part, only amounted to a public parade of his own ignorance and bigotry.

The bill of Judge Daily, which was urged sometime since, but failed, which proposed a fine and imprisonment every materializing medium who received money for the exercise of his endowment; also the editorial comment of a professionally spiritual journal, hoping the bill would become a law.

The law allows no facts, the explanation of which cannot be had on this material side of life. England's law of hundreds of years ago remains to day in full force; the medium of to-day is the witch of Cotton Mather's time, and in law deserves the same fate, while occult glimpses into the future are in scripture prophecy, in the medium they are "fortune telling" or disreputable black magic.

The Constitution of the United States guarantees right of religious opinion with full expression not conflicting with others' rights. So when a case comes up in the court, the intelligent judge, irrespective of his own opinion, tries to guard the religious convictions of the accused; and a prosecution must have an ostensible basis of some violation of existing law outside of the practice of mediumship.

Enough is given in the instances cited to show that legislation desires to satisfy public opinion against Spiritualism, and if a medium can be convicted on any charge outside of the direct one of being a medium, he stands a good chance in any case of prosecution of being so convicted.

If this is so, what lesson can we learn from it, and what is our duty as Spiritualists in relation thereto?

It seems to the speaker folly to either parley with or fight in a jungle when surprised by a wild beast; and in this, while martyrdom may be an effective means of advancing new truth, the modern method of preserving liberty for all seems not only most desirable, but promises greater success.

In the case of both Dis Da Siv and Slater, who are familiar with the details, know that the record of the accused outside of mediumship was the means of their conviction and imprisonment.

We are watched by the world—our every movement. Nothing is feared by the host of ignorance, who now seek the perpetuation of the errors of the past more than the living truth of continued existence and spirit return. So it seems plain that our first duty is to put our best foot forward in all we do; to strive to elevate and give dignity to our cause, and ever respect ourselves in every action that the world may thus be obliged to respect us.

Appropos to this, let undeveloped mediumship cease to lead the home circle and developing room (if it can do honor alike to the cause and its possessor).

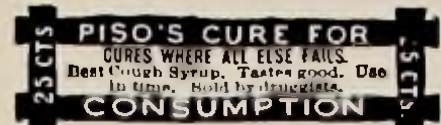
Lovers are a necessity with the advent of every new phase of the modern movement, the blindfolded masses; but as vanguards to make the first moves forward. Having the noblest of truths, it is meet that it should be upheld with exact truthfulness, and our leaders qualifications should always be those of sterling integrity united with wisdom and moral courage.

We have converts from every direction, with all kinds of opinions and beliefs. Naturally these will teach their hobbies, as Spiritualism incorporated with the central truths of the Bible is omnipotent, and they must cling to the old pots of their respective religions. Egypt. This we must meet with the broad charity which should be part of the life of every true Spiritualist, and get along with as best we can; but when political motives, based as they are on intrigue, cunning and brute force—when these creep in, we cannot do otherwise and halt in the work of development and spiritual progress, and meet and conquer this unscrupulous invader of the spiritual domain. "First pure, then peaceable."

The propaganda of Spiritualism must go on. When we advertise, let it be with moderation of tone and in dignified self-respect—not by the snake-jeweler's method.

The Better Way has well said: "There are no mediums of the future, but such persons would wait under the medium's colors, but belonging in the realm of black magic, where we would be content if our Theosophic friends would deal with them as they deserve."

In conclusion shall we waste our forces in antagonizing ignorance embodied in the legislation of our time, or strive for entrance into the portals of truth to guide her undimmed wisdom. Our central facts are but the first letters in the alphabet of our spiritual progress, and Spiritualism's mission is to add the rest of the letters; it is for us to discover whether or not.



SUMMERLAND, THE NEW—

Spiritualist Colony

—OF THE—

PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

Seat of Summerland constitutes a part of the Oregon Ranch, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, near end of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

RECONSTRUCTOR, a weekly Spiritualist newspaper, published at Summerland, \$10 per year, sample copies free, will give in detail as to the advantages, objects and program of the Colony. Send for plan of the Colony, sample copies of RECONSTRUCTOR at further information to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., California.

THE GREATEST WORK

SINCE DARWIN'S TIME

PLANETARY EVOLUTION.

—OR—

New Cosmogony.

The Latest Discoveries

in the Realm of Nature and Their Relations to Life.

10c, Cloth, \$1.00. Paper, Fifty Cents.

ILLUMINATED BUDDHISM,

—OR—

THE TRUE NIRVANA.

10c, paper, fifty cents. Now on Sale by

WAY PUBLISHING CO.,

W. Cor. Plum & McFarland, Cincinnati, O.

RULES AND ADVICE

TO FORM

CIRCLES,

WHERE THROUGH DEVELOPED MEDIA

They May Commune With

PIRIT FRIENDS.

Together with a Declaration of Principles, a Belief, and Hymns and Songs for Circle Association Singing. Compiled by JAMES H. WYATT, Fourth Edition, revised and enlarged. Published by Onset Publishing Co., St. Mass. Price 20 cents; postage free. Can be had at this Office.

LES

Cured at Home. New treatment. Never fails when instructions are followed. Price \$1.00. Large package \$2.00, enough to cure any case. Full instructions for self-treatment with every case. Trial package, 50c. Send to: LES, 1015 MEDICINE CO., Box 714, Cincinnati, O.

SPIRITUAL PUBLICATIONS.

THE CARRIER DOVE.

Illustrated Monthly Journal, devoted to Spiritualism and Reform. It contains the Portraits and Biographical Sketches of prominent Spiritualists and Spiritual Workers of the Pacific and elsewhere. Also, Spirit Pictures, Burial Pictures, Mediums, Lectures, essays, and all messages, editorials and miscellaneous.

Published by J. L. SCHLESINGER, Publishers, 415-425 Broadway, New York, N. Y. Price \$2.50 per year. Single Copies, 25c.

Address, THE CARRIER DOVE, 841 Market Street, San Francisco, Cal.

OLDEN GATE.

Published every Saturday by the "Golden Gate Publishing Company," at 143, Flood Building, San Francisco, Cal. Journal of reform, devoted to the elevation of humanity in this life and a search for the truth of life beyond.

J. W. JENKINS, Editor and Manager

MATTIE P. OWEN, Assistant

Price \$2.50 per annum, payable in advance \$1.25 for six months. Clubs of five (to separate addresses) \$10, and extra for the remainder. Send money by postal note when possible, otherwise by express.

AS GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

INNER OF LIGHT

THE JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

Specimen Copies Sent Free.

Price \$3.00 per annum.

BY & RICH, Publishers.

No. 107 North St. - Boston, Mass.

istian Science Thought,

Formerly MODERN THOUGHT.

CES FILLMORE and MYRTLE FILLMORE, Authors and Publishers, Published Monthly.

Def. Bldg., Room 32, 11th & Main, Kansas City, Mo.

50 Per Year. Sample Copies Free.

Can Science, Metaphysical, Theosophical, and all kinds of reform literature be sold.

THE ESTERIO.

Faithful to the duties of to-day creates a foundation upon which will rest peace and contentment of to-morrow.

Magazine seeks to present themes that will lead readers to stop and think. We teach the Truth, regardless of creed or sect, and hereby disavow allegiance to or dogma that tends to guide the reader through paths of error.

Devoted to a sure and practical method of securing attainment. A masterpiece of truth contained within its covers. Order of existence infinitely higher than at present known. Send for the higher phases of the Spiritual Path.

Monthly; in paper. Price per year \$1.00 for a free sample copy. Estero Publishing Co., 478 Shawmut Ave., Boston, Mass.

NEW BOOK—In the Hands of the Printer.

Psychopathy;

Or—

SPIRIT HEALING.

A Series of Lessons

On the Relations of the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Reference to

HEALTH, DISEASE & HEALING.

Accompanied by

PLATES ILLUSTRATING LESSONS.

By the Spirit of

DR. BENJAMIN RUSH.

Through the Mediumship of

Mrs. Cora L.V. Richmond.

PRICE, \$1.50.

Published by William Richmond, Rogers Park, Ill.

THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE

Of Especial Use in the Home Circle.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many old friends, even from old settlers whose grave stones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, Journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Mass.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little 'glossing' is necessary to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full directions.

Address HUDSON TUTTLE,

Berlin Heights, Ohio.

Just One Word of Information

TO THE BUYERS OF FINE STOCK.

All Parties coming to Kentucky to purchase will save time and expense by taking

KENTUCKY CENTRAL R.R.

—AS IT IS—

THE ONLY LINE

By which Passengers can reach finest farms

in the State of Kentucky.

BLUE GRASS REGION

3 FAST EXPRESS TRAINS

Most Elegantly Equipped

Pullman Day Coaches on Day Trains.

Reclining Chair Cars (free of extra charge) on Night Trains.

NO TRANSFER—SOLID TRAINS

Comfort and Convenience Unequaled.

The only Line landing passengers in the city of Lexington. Depot adjoins the Phoenix hotel. Ask for and insist on your tickets reading via Cincinnati and the BLUE GRASS ROUTE.

H. E. HUNTINGTON, General Manager.

S. F. B. MORSE, Gen. Pass. Agent.

GENERAL OFFICES, CINCINNATI, OHIO.

CH&D

CINCINNATI, HAMILTON & DAYTON R.R.

THE FINEST ON EARTH.

THE ONLY

Pullman Perfected Safety

VESTIBULED TRAIN SERVICE,

With Dining Car.

BETWEEN

Cincinnati, Indianapolis, Chicago

THE FAVORITE LINE

From CINCINNATI TO ST. LOUIS

Keokuk, Springfield and Peoria.

THE ONLY DIRECT LINE

BETWEEN

Written for The Better Way.

THE EVOLUTION OF GOVERNMENT.

BY D. C. CHAFFER.

As I read from time to time the different articles in THE BETTER WAY, I see that there are those who are striving to write thoughts that will influence their fellow men to look at the great problem of life. Each one contributes his mite to arouse the latent forces locked up in the germ of humanity to noble thought and heroic action—to live—to be and to do.

A voice seems to speak to me: "What will you do? What will you contribute? Maybe that you may drop some thought that will call out some noble soul from a drowsy sleep, brought on by an overburdened heart fighting against the fearful foes that seem to face it in the road that leads to progress."

The soul longs for rest; a rest from the turmoil and strife everywhere apparent in the present order of government. Yes, society is groaning to day for a release from the crude, untutored, wild and uncultivated manners and customs that have come down to us from the ages of the past, when men were savage like the wild beasts that hunted them but to gormandize and feed upon their flesh. Men, too, were engaged in one continued strife, waging exterminating wars. One tribe devoured the flesh of another, and stealthily, like a serpent, lurked about to seize upon its prey. This very serpent men learned to imitate, to worship and adore, because of his seeming wisdom and dextrous skill in securing his prey.

O, wild and uncultured man, without clothing or a habitation to protect you from the cold storms and freezing blasts! how did you ever learn a different mode of worship or to lead a different life? The sun has shone, and the fierce storms have beat upon thy careworn brow for ages, and thou (the wild and ignorant man) hast learned by experience. From out of all that awful carnage a grander scene has come. Where the cannibal once roamed we see refined and cultured society, cleared fields, beautiful mansions, elegant cities with their spires and domes towering upward towards the future home of man, and all is well. Ah, reader, stop and think; let it echo, "all is well." If all is well, why do the poor call for bread? If all is well, why are some so very rich and others so extremely destitute?

I hear a voice coming up from the last century saying (when speaking of self evident truths that are ever springing up from the fountain of eternity): "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness, that to secure these rights governments are instituted." If this is so, why do not all men enjoy these rights? What is the great hindering cause? Because men are at war with each other. Society is still in a wild and undeveloped state. Men are thoughtlessly carrying out the spirit of their remote ancestors. Instead of worshipping a serpent they worship a god of gold; and they clothe their god with such power that he is supposed to swallow up all the commodities, necessities and luxuries of life, and even the very soil upon which mortals tread.

The great trouble is that so many are concerned in feeding this god, that they gather up all these comforts and necessities of life to feed this awful god; and very many, notwithstanding they strive and work with all their might to find a way to supply their wants, are brought to the point of starvation.

If there be tears in heaven, an angel might look down and weep. Some have millions on millions to feed this god of gold, and many, very many, are groaning under the bonds of poverty and want. Let us remember all these things, and strive to alleviate the sufferings of humanity by establishing a more humane and just government founded securely upon the principle of peace, love and equality.

Our early ancestors learned by experience to provide clothing, supply themselves with food, to build the rude habitation that protected his little family group from the piercing storms. Finally family tribes combined to protect themselves from exterminating wars. Some were exterminated, others consolidated, and nations arose but to repeat the same history on a larger scale, and the work has gone on until some nations have grown so strong, and their territory has expanded, until the sun always shines upon some part of their vast domain. Notwithstanding all this, these nations have not learned to provide for the wants of their subjects, and to protect them from the evils arising from an undeveloped government, and have them from the distressing conditions caused by the calamities of nature. All the litigation with respect to the boundary lines of lands, the division of the commodities and necessities of life into parcels with some mortal's stamp upon them, to indicate their ownership, all the claims as to whom the great god of gold protects, or whom he favors, all these things sink into insignificance when we ask the question: Are we a free and happy people? Are we progressive? Are we lords of liberty? Are we happy? Is the kingdom of heaven within us? Or are we looking vainly for it without? Do we feel the well spring of love as it comes up from the depths of the ocean of eternity? Are we washed and purified in its fountain? Or are we tarnished with the filth and slums of unscrupulous greed? Do our hearts vibrate to the music of the spheres? Or are we earth bound? Do we love the truth? Do we love humanity? Are we working? Are we working?

Think of this, dear reader, the angel world is calling to you this very day to work for the evolution of humanity. It is no idle dream, but the reality of the hour, the evolution of government, the bursting germ of humanity, the brotherhood of man. Let the nation rally, and the world rejoice.

Written for The Better Way.

CALLED OR PROPOSED.

BY G. W. KATZ.

The question of a clergyman being called by God to the ministry came up incidentally in the course of a discussion in the last Methodist General Conference, in session in St. Louis, Mo.

A delegate asked the pertinent question: "Is the ministry a position occupied by virtue of a call from God, or is it only a profession for which men are schooled?" He received no reply. But it was further stated that the Conference were full to overflowing, and hence some restrictions should be placed upon young appointees that they might be on trial a year or so before being considered a "regular." This has its parallel in the Presbyterians doctoring their creed (they have doctors of divinity) so that God should be instructed not to damn the infants and heathen.

If God makes laws, then the occupation of a human doctor of divinity is gone. O'hello got into no worse a scrape. And if God calls his ministers to preach the gospel, then the Conference should not question the authority nor receive the one called upon probation. Full fellowship is surely the only way. It would be the same with regard to the Bishops, they should be called by divine authority, rather than by a contentious election, where the ambitious candidate has his workers and wire-pullers. We have just witnessed this process of electing a Bishop. And he is a Church Father. The worldly election of a divine Pope is scarcely less free from scheming.

And this idea of worldliness agitates our Methodist friends assembled at their Church. They propose to discipline the member who goes to the theatre, dances or plays cards. Of course, they are horrified to have a member drink whisky. But a resolution condemning the tobacco habit, and asking for discipline against it, was indefinitely postponed without further discussion than a good laugh by the Bishops and Elders at the greenhorn mover thereof.

Is there any religion in religion? Their spiritual pretensions at least are limited and advised by policy. We have before heard of men who

"Compound for sins they are inclined to, By damning those they have no mind to."

But we will not be too critical; all men are fallible and will make slips that subject them to criticism.

Are the clergy "called?" That's the question! Theological seminaries and elections to office seem to indicate the other way. It is a profession, just the same as are doctors, lawyers, etc. There are sanctified men, without doubt, amongst the clergy, but the great majority thought they would find it lucrative and easy. Many a found mother has sent her son in the pulpit against his own better judgment, and many a mother has been disappointed by the son seeking the army, the law, or some worldly pursuit instead of the pulpit. Natural adaptation is a good "call." And the natural qualities of a child should have away, so that inherent genius may come forth with spontaneity. Forced growth is unhealthy. Many men are out of their proper place, whether they are ministers, lawyers, doctors, or in any of the various occupations. This will occasionally apply to public mediums, and many in time become more prevalent.

Yet the mediums seem to be the ones truly called. The spirit has possessed them and they are sent forth by these higher powers. They are "doing the work" that Jesus said his disciples would do.

Is it not pertinent to ask our brethren of the Churches to make these "works" a rule to determine the call to ordination? Wonder if the Church will ever get to be this spiritual and cease to be so worldly? An item going the rounds of the press is too good to be lost in this connection. It is as follows:

"Some one has learned that one who gets a large salary for preaching the gospel, say from \$5,000 to \$25,000 a year, is an eminent divine, while he who receives from \$3,000 to \$5,000 is merely a divine. Anything under \$3,000 and above \$1,000 makes the recipient a clergyman, and the great army who labor for less than \$1,000 a year are just preachers. This leads us to the observation that St. Paul was probably a preacher."

Modern Spiritualism.

Christianity and Judaism were specifically inaugurated through peculiar and wonderful spiritualistic manifestations. Spiritual or supernatural phenomena were the concomitants of the introduction into the world, of that great system of religion, passing along through the dispensations, merging towards its maturity in the Jewish age; still further progressing during the Christian dispensation, and now reaching its culmination in the fruitage of genuine Christianity as developing into Korshian Unity.

If there be no inter communication of the two domains, no personal intercourse between the world of matter and the world of spirit, recorded in the old testament, as so consecutively manifest throughout Israel's and Judah's career, confirmed by the many events of supernatural character, constituting the foundation upon which the Christian hope is established, then the whole system of religion as believed in by the Christian world, is a fabrication of the most fictitious value, and should be desisted into annihilation by the thin air of Ingersollism.

While the great truth remains, despite the efforts of Materialism to destroy its

power, that the two worlds exist and are in conjunction; and that this conjunction is more specifically active and manifest at the terminal dispensations or ages, it is also equally true, that communications from the spiritual world are no more reliable as guides to human life than the life of the average public journal. If Bob Ingersoll should pass into the spiritual world he would not change his views regarding material and spiritual things. There are tens of thousands of spirits so material and gross in their tendencies that they have no more conception of spiritual existence than when their materialistic thought compelled them to doubt or deny in this world. The entire body and mind of human and natural being is acted upon by the thought and activity in the spiritual; and the materialistic mind here is materialistic because it is in rapport with spirits who, in the spiritual world, do not believe in the existence of spirit. This may seem a singular statement and not supported by fact or by any law of analogy, but upon we reason together and in cadence examine considerably this important question.

We believe ourselves to inhabit a material world or sphere. Recently there has sprung up like mushroom in autumn a class of people who call themselves "Christian Scientists;" they dwell in a material world, but deny the existence of matter. They say that his which seems as matter is but a variety of "carnal mind"—carnal is their term—and is it not as reasonable to suppose that if a material being can be so absurd as to deny matter, that *per contra*, a spiritual being may be so unreasonable as to deny spirit?

In the spiritual world there are many beliefs and as contrary as in the material, and there must be some law of differentiation by which every question may be subjected to the trial test of a divine reason, and by which we may try the spirits and know whether they be of God or of the devil. The mere fact that the two domains are in communication, and that is communication demonstrates the existence of the spiritual world, the existence of consciousness, identity, individuality and the semblance of life, it is not prove the undying state or immortality of the spirit any more than persistence here proves this to be an undying state.

Spirits die after continuing a career in the spiritual world corresponding to a career and termination in the natural life; and death there is determined by analogous inclinations of the mind. Every birth into the natural world dictates the death of a spirit in the spiritual degree, and the entrance of an infant into this world is but the rebirth of a spirit passing down in the spirit, or out from it into the physical form.—The Flaming Sword.

From the Author of Eona's Legacy To the Editor of The Better Way.

Will the editor please give me a little space in his columns that just seems to demand? Then will I return to him the "widow's mite" of gratitude. I am somewhat amused at the "Note of Explanation" from the pen of J. B. Fayette, President of the Sun Angels Order of Light. I think perhaps the thought distasteful all came about by my great carelessness in forgetting to head my article, thus leaving that point to the care of others. I felt like pinching my ears a little when it came to me who had done; but as the result has all been on the side of truth I see no harm in it. I am neither aggressively pugilistic nor a stickler for the world's homage, yet do think truth is the best coin one pocket, as it is always at par in countries.

Now, when I said I wrote every word of "Eona's Legacy," I said only what was perfectly true, and I at the time gave the beautiful soul her share of homage, so I see no coming point. My hand was never made during the writing, nor was my guidance of our two harmonious souls, in view of all this, I plainly yet kindly, claim to be earth land author of the soul and name affixed that she might bear world's criticism. This has been filled, and I will now take my position. Had I been "nothing" but an instrument, the book as well have been given through town pump, and thus saved some in a financial way.

On reading Mr. Fayette's "Note" could only see a new broom being used to sweep the king's kitchen, and stood on end behind the door, in position is hardly agreeable, as I am other sweeping to do. During his years Brother Fayette was a real spirit artist, and under his painted many a loved face with heaven born smile, as it peered through the wavering mist that separated from the unseen. These pains carried with them both comfort and truth convictions to hearts that were cold. One of his paintings I saw in Iowa, and know it to have converted the Spiritualistic faith a Methodist minister and his orthodox brother. Now, would, or could I, because of some pique, or any other reason, his guides did the work—that he nothing but the instrument, and leave him out in the cold till his was blue? Certainly not; for as he comforted many hearts, so should his compensation. "Render unto the things which are Caesar's" the peace tide flow. If anyone desires further information on the subject their address: MRS. G. B. CLARK, Mexico, N. Y.

Double Stars. J. R. N.

Perhaps the most marvelous thing in the astronomical science is the discovery by Prof. Pickering of a double star, formerly considered single. Mizar is the name of a double star in the handle of the Great Dipper, which is recognized as double with any good telescope. But the major star of this pair has been discovered by Prof. Pickering to be itself a double star, and the almost incredible statement is made that these two stars, heretofore regarded as one star, are in reality one hundred and forty-three millions of miles apart—as far as the distance of Mars from the sun, and that their combined mass is forty times as great as that of our sun. A distance so vast as to make 143,000,000 miles seem as nothing, and allow the stars to blend apparently as one, overwhelms the imagination. Their distinction was effected only by the spectroscopic, for as they walked around each other, the lines in the spectrum varied as one star approached while the other receded, and this alone revealed their separation.

The star Menkalinah, in the constellation of Auriga, has in the same way been detected as a double star. These stars are nearer together than those of Mizar, and they are estimated to move at the rate of a hundred and fifty miles a second, while those of Mizar move a hundred miles. This wonderful rapidity modifies the condition of their light, for when they approach us the color of the light moves toward the violet end of the spectrum; and when they are receding this color moves toward the red end, because the light waves are longer.—Anthropologist.

The Voice of Nature.

What law is greater than the law of a finely unfolded spiritual nature in man? The voice of God speaks clearer to such a nature through the avenues of brain, muscle, nerve and blood. It seems that all else lives truer to its relative life on earth than does man. We draw a line here, another one there; we condemn an act that is the outcome of ignorance but we do not apply the right remedy whereby to establish the force of thought towards better action. Human judgment becomes warped, and its power to blight and destroy the spiritual and physical being is almost unlimited. Repress the harmonious action of the spiritual and love nature, and we will have men and women who are discordant in thought and deed, in voice and gesture. The music of the spheres is indeed a symphony of sounds. By and by the soul of man shall be strong enough in the light of spiritually revealed truths to interpret the voices of nature, thereby learning to live in accordance to the dictation of his enfranchised faculties of mind.—More Light.

A Miracle—Dr. A. B. Dobson Again.

If the following cure had been performed in Bible times it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story:

Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians, and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institution, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her, and believed he could cure our little girl. We said we would not send her to Ann Arbor until we first counseled the "bumbug" at Maquoketa, Iowa. We wrote to Dr. Dobson, he answered immediately, calling her disease a fearful case of St. Vitus' dance. We lost no time in sending for his so called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well, and we soon sent her to school. The naturally created an excitement, and the sick flocked to us, asking who cured our child. We told him, and his address, and we wrote him many letters until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Dunelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick; and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little girl met the Doctor several times (she and we would naturally love the person that brought health to our child). Whether this cure was done by spirit power we know not; but one thing we do know, that our girl was terribly affected unto death's door, and now she is as well as any member of our family, and by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubt of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL. MARY KIMMEL. Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian Church, of Mason, Igham county, Mich. Hundred of such cases as this Dr. Dobson and his band are curing monthly, among them many old school physicians.—Maquoketa Record. See ad. in another column.

Pungent Paragraphs.

Providence, R. I., has enforced the Sunday law against all dealers.

A new religious sect has arisen on a reservation twenty miles southeast of Pierre, S. D. Their faith resembles the Mormon and the old Jewish religion. The other day they made burnt offerings of calves. They call their town Mond.

He who loves to read and know how to reflect, has laid by a perpetual feast for his old age.

The preacher—Well, Sam, how have you been getting along since your conversion? Sam—Oh! just rate, just rate. He and de whole family has quit lyin' swearin' and stealin' in a great measure—Chicago Light.

Joe Cook has got ahead of the census enumerator. He says there are 1,000,000 inhabitants in New York and only 75,000 Protestant Christians. We are inclined to believe that he has exaggerated the number of Protestant Christians. A large number of Protestants go to church because it is the correct thing. But neither in belief nor in practice are they Christians. Protestantism does not increase Christianity—it diminishes it. Carried to its legitimate conclusion the creed formulated by Luther and his crowd would beget infidelity. And these are its fruits in New York to day, thanks to Joe Cook and his tribe.—The Republic.

A Buddhist congress is soon to be held in Paris, with delegates from all parts of the world. France alone has 30,000 Buddhists.

The Rochester Democrat and Chronicle announces the discontinuance of its Sunday edition in obedience to public sentiment as to the Sabbath.

Germany has constructed many railroads for the quick mobilization of her army on the French frontier, and much of her taxation arises from railways laid and operated for military rather than commercial purposes.

The greatest good to the greatest number cannot justify a wrong to the lesser number.

FWEDDY A DESPERATE VALOR.

You say the brother of the young lady pulled your nose? Inquired Cholly. What did you do? Did you resent it? Went in! said Freddy, the veins in his forehead swelling with indignation. Didn't I? Bah Jove, I told him if he evah did it again, bah Jove, I'd have him awasted.

The largest sailing ship in the world is said to be in the possession of France. Her name is "The France." She is a vessel with five masts, on four of which square sail is carried. The length is 344 feet, with beam of 40 feet. The cargo which the vessel is able to carry is no less than 61,000 tons. She is built of steel, her masts and yards being of the same material, and is engaged in trading between France and Pacific.

LITTLE INFIDELS.

Sam Jones in a recent sermon said: I'd rather be a low-down chain-gang negro than one of your little infidels. You won't be in hell two minutes before you'll be hopping around in the fire and yelling: "What a mistake I made." I have some respect for Bob Ingersoll because he can get \$200 a night for his lecturing. But some of these little fellows are infidels for nothing, pay \$2 to hear Ingersoll and board themselves. "I understand you are all running 'societies' here pretty lively. Society! A pair of 75 cent slippers and a \$1.25 wash basin lets you into it. There is no manhood, no womanhood in it. The fruits of society, so-called, are the duds and duds. If you don't like what I'm saying, just get up on your hind legs and slide out."

Truth is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

Secretary Blaine has sent gunboats to Behring sea to exclude Canadian fishers. The English say that this peremptory action before proper resort to international diplomatic settlement, is designed to catch the Irish-Americans. They say that British gunboats should follow.

EXPLAINED.

"What makes Jackson look so awful sober this morning?" "Because he was so awful drunk last night."

The largest beer barrel ever made in the world is the attraction of an East St. Louis saloon. It is 23 feet high, 22 feet wide, and has a capacity of 54,000 gallons, or 1,700 ordinary beer barrels. A dining table is set up in the interior of the barrel, and many people have enjoyed the novelty of taking their luncheon in the barrel. It was made in St. Louis ten years ago.

New Yorkers ought to be satisfied with any ticket at the next municipal election that would "sweep the city."

Denver Republican: "Oh, no, there ain't any favorites in this family!" soliloquized Johnny; "oh, no, I guess not. If I bite my finger nail I catch it over the knuckles. But the baby can eat his whole foot and they think it's just cunning."

Iceland fishermen now carry oil regularly as a means of smoothing the waves and enabling them to continue at work in weather in which heretofore their boats could not have lived.

The twelve apostles would have a hard time getting into a Fifth Avenue church unless they could make some arrangements with a tailor.—Puck.

Brooklyn Times: Fond mamma: "Why, what have you in your apron?" Little daughter (breathlessly): "O, mamma! Such good luck! Dotty Dimble's cat had six kittens and her mamma would not let her keep but one, so she gave me the other five."

NOT SO BAD AS IT MIGHT BE.

Young Wife—"Yes, I am worried. You see, George has gotten into such a habit when we go to the theatre of going out between the acts." Friend—"Oh, my dear, you look at this the wrong way; you ought to be thankful that he comes in between the drinks."—Texas Siftings.

A most interesting Edison invention is the autographic telegraph. The object of this invention is to reproduce in the exact counterpart of a written message.

TOOK HIS DEGREE EARLY.

Fred—Say, Cholly, old boy, I never understand why it is that everybody calls you Do? Charlie—Why, when I was sixteen years old I killed a man.

Fred—Possibly?

Charlie—O, no, accidentally—same as a regular practitioner.

The "original package" decision was mentioned in open court at Pittsburg, Monday, and aroused Presiding Judge Ewing's ire. "Should a case involving this question come before me," he exclaimed, "the United States Supreme Court will have another chance at it. I regard that decision as the entering wedge that will eventually destroy the liberties of the people."

MOVEMENTS OF MEDIUMS.

Bishop A. Beals may be addressed at White Bear Lake, Minn., during July.

G. W. Kates and wife may be addressed during June and July at 408 W. Ninth Ave., Topeka, Kan.

Dr. A. S. Rothmel may be addressed at 8 Columbus street, Rochester, N. Y., until 10th of July next.

Mrs. E. L. Havens is open to engagements as a lecturer during the camp meeting season. Address, Hillsdale, Mich.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 25 East Main street, Piquette, Mich., can be engaged for the winter months by societies in need of first-class talent. Address as above.

Mr. Frank T. Ripley, lecturer and platform test medium is making up his engagements for the fall and winter season of 1890-91. All societies desiring his services can address him care of Banner of Light, Boston, Mass.

Lyman C. Howe is free for month of June. He is engaged for Tuesday, Thursday and Sunday, July 28, 30 and Aug 3rd at Cawadaga, and from 10 to 12 noon at the next camp meeting. He is yet free for last two weeks August.

Mrs. E. Cutler, platform test medium and psychometric reader, of Philadelphia, Pa., is open for engagements for January and February, Ohio, can be engaged for the winter months to aid the cause. Address at Eden St., O., Parkland, Bucks Co., Pa.

Dr. Geo. A. Fuller, after an absence of ten years in the South, will return to New England, in May, 1891, and will be ready for engagements anywhere in the East. For dates, terms, etc., he may be addressed at Lookout Mountain, Tenn. Lock Box 14.

F. A. Wiggins, test medium and lecturer, closes this season's engagements at Brooklyn, N. Y., the last of May, and will be ready for engagements for the winter months of 1890-91. He then will be open for camp engagements, and for societies desiring his services for next season. During July address Mirror Lake, N. H. After that at his home, Salem, Mass.

Moore and Mattie E. Hull are open for engagements for the winter months of 1890-91. They are very pleased that Dr. Schlegel, of St. Francis, one of the best mediums in the world, will be with them, yet it is a certain business complication may keep him at home longer than he expects.

Lyman C. Howe speaks at Canadian Camp Meeting, July 28th, 30th and Aug 3rd, and at Clinton, Mass., from August 10th to 12th. He speaks at Massena, N. Y., from 21 to 23, and at Mixville, Ohio, August 21st. He is engaged for Sundays of November in New York, and for December in Philadelphia. He is also free to engage for January, February, March, April and May, 1891. First call at 300 Broadway, N. Y.

Obituary.

Passed to higher life, on May 27, 1890, from Ferndale, Humboldt county, California, Dr. Oliver B. Payne, aged 70 years.

Dr. Payne was the husband of Mahala Gerner Payne, a medium of wonderful gifts and a woman of rare purity of character, who passed over about four years ago.

Dr. Payne was a man of broad, liberal culture, a vigorous writer and speaker in all fields of reform. He was born in Kentucky. In early manhood he migrated to Illinois where he received his medical education. He became a Spiritualist early in the 40s, and did some pioneer work in Illinois, Iowa and Missouri. During the last fifteen years he has been a resident of Humboldt county, Cal.

E. G. ANDERSON.

Wife: "William, the harness is so far gone at the traces that I am afraid to go out driving until it has been repaired." Husband (wearily): "Another bill!" Wife (despondently): "So many small expenses!" Husband (brightening): "Now's the time to lend the horse to the minister."—Litt.

Mr. Kirke Dewey (Sunday morning): "I see the Rev. Mr. Allen is going to preach at our Church this morning." Mr. Dewey: "Why isn't he a heavenly being?" Mr. Dewey: "A wulf!" He carries his musical notions so far that he wears stained glass spectacles.—Puck.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

E. W. EMERSON.

TRANCE SPEAKER.

—And—

TEST MEDIUM.

Will Lecture For

The Society of Union Spiritualists

TO-MORROW—SUNDAY—

Morning & Evening.

—AT—

Grand Army Hall

No. 115 WEST SIXTH ST.

CINCINNATI, O.

AND EVERY

SUNDAY MORNING

AND EVENING

DURING THE MONTH

OF JUNE, 1890.

MR. EMERSON

Is well known as a pleasing lecturer, answering scientific and philosophical questions, and closes every lecture with clairvoyant tests and readings which are truly wonderful in every respect.

SCIENTIFIC

AND

PHILOSOPHIC

Questions Answered.

Morning Service - - - 10:30

Evening Service - - - 7:30

Good Music

MORNING & EVENING

The Public Invited.

MORNING SERVICES FREE

Evening Services, 15 Cents

J. E. CONNELLY, President

E. O. HARE, Cor. Secretary

N. E. Cor. Pearl and Symmes, Cincinnati, O.</